Herald of Gospel Liberty.

"THOU ART THE CHRIST, THE SON OF THE LIVING GOD."

VOL. LXXXII. DAYTON, OHIO, THURSDAY, MARCH 20, 1890. NO. 12

Herald of Gospel Liberty.

Established September 1, 1808.

Entered at P. O., at Dayton, Ohio, as second-class mail matter.

CONTENTS OF THIS NUMBER.

CONTRIBUTED ARTICLES: PAGE.

Don't Believe in a Devil. Poetry. Selected ... 178
The Worldly Man. By W. H. Orr ... 178
Doctrinal vs. Practical. By C. L. Jackson ... 178
Apostolical Succession, as Claimed by the Romish Church. By J. W. Marvin ... 178
On Education. By Arthur Henderson ... 179
Light for the Blind. By W. C. Cushing ... 179
Uncle John. By B. F. Summerbell ... 179
Once So, Always So. By O. F. Ingoldsby ... 180
Antioch Agent's Notes. By B. R. Long ... 180
Rev. Wm. H. Doherty. By D. A. Long ... 180
On the Wing. By D. E. Millard ... 182
Foreign Mission Statistics. By J. P. Watson ... 182
Agent's Report. By E. A. De Vore ... 182
The Early Ministers of the Christian Church. By Isaac Johnson ... 183
Our Sunday-schools in Ohio. By Alden Allen ... 183
The Unpardonable Sin. By J. W. Caldwell ... 183
A Pioneer Christian. By J. T. Phillips ... 183
A Sainted One. By A. L. Ferguson ... 183
On the Wing. By D. E. Millard ... 185
Notice. By S. S. Newhouse ... 185
The Fallen Watchman. By H. Beardshear ... 186
Miami (Ohio) Conference. By N. Del McReynolds ... 186

EDITORIAL ARTICLES:

The Editor's General Notes ... 177
Paragraphic ... 184
Three Momentous Words ... 184
Ministerial Mention ... 185
Evangelistic Department. By C. J. Jones ... 185

SUNDAY SCHOOL DEPARTMENT ... 181
QUADRENNIAL DEPARTMENT ... 181
OUR MISSION DEPARTMENT ... 186
GLEANINGS FROM THE FIELD ... 187 188
BOOK NOTICES ... 189
MARRIAGES ... 189
OBITUARIES ... 189
AGENT'S DEPARTMENT ... 191
CHURCH NOTICES ... 192

The Editor's General Notes

IT is not easy to measure the possibilities of science, but its achievements, probably, in the near future, will be quite as wonderful as within the brief past. Those best able to divine the future of science give most emphatic promise, and lead the world to open its eyes in expectation toward the future, as they open them with astonishment upon the present. Edison tells us that he has no less than seventy different inventions under way, some of which are most extraordinary in promise. He insists that within two years the world may see far, as well as talk far. Talking between two men of New York and Boston would have been pronounced a silly dream a dozen years ago, but there is hardly a greater wonder in seeing a man in Boston, from a room in New York, than in hearing him. And just this is the pledge of Edison. We may see the face of him with whom we talk three hundred miles away! We will accept the invention, and then what next?

INTEMPERANCE, in any form, is wholly loathsome. Even as a tobacco-smoke it pollutes the air into a painful breath for a sensitive lung, while it bids the departure of sweetness from the lips of love. But it seeks to pollute the thought, and thus the heart, as well as the rosy lips of love and the life-giving air of heaven. To make the cigarette attractive to the boy the package is made to encase a salacious picture, thus inflaming the imagination, as well as the blood of the body, with the pestilence of death. The noble women of Kansas secured a law against the sale of cigarettes to minors, and now they are after another which shall prevent the distribution of indecent pictures, through cigarette packages, to men older but hardly less weaker than minors. Woman is seeking to purify the atmosphere of home and the life of the people, and with the cup, the cigarette, and the salacious picture under control the women of Kansas will be far on their way in the answer of their noble, not to say angelic, ambition.

THERE is only the smallest likelihood that the Panama Canal will ever be completed. It is said that the Commission sent from France to report on the condition of the canal, will say that only three-tenths of the whole work has been accomplished with the $250,000,000 already expended, and that very much of the work done must be performed over again. Also, that not less than $140,000,000 will be required to complete the work. This is a terrible waste of means, and has brought financial ruin to many a French home. The enterprise will be reckoned, henceforth, as one of the most stupendous failures in the world's history. But the continents will be cut in twain, though God has joined them together. The walls are not impregnable to well-directed skill, and ere the century is done, ships of the Pacific will sail into the waters of the Atlantic as surely as vessels now sail from the Mediterranean into the Red Sea. The Nicaragua Canal is already well under way, and its certain completion will be one of the magnificent feats of the nineteenth century.

THE manner of their writing the world has been able to know of all authors, but the manner of their talking—the form and spirit of their speech—of this we are in ignorance, save of our cotemporaries. But in the future all this may be changed. Henceforth we may see, as now, the fashion of the phraseology, but also listen to the author's spoken words. If Shakespeare could read to us in his own voice; if Milton could recite his inimitable verses in our ears; if Cicero could lecture in our hearing; if Paul could speak with his convincing utterance, as if in our presence, how profoundly would these mighty men impress us! Browning, one of the world's distinguished poets, has just lain down in his last and final sleep, but his speech is bottled up, and to-day and for a hundred or a thousand years hence the world may listen to his words as he spoke them. The phonograph gives perpetual life to the great masters in the speech of their lips, and men of distant ages may hear the voices of Gladstone, Bismarck, Victoria, and other eminent characters at their will and just as really as they may look into the faces they formerly appeared in.

THIS is the age of illumination, and the lamp for enlightenment is the Word of God. Philosophy, science, history, poetry, all light their lamps from the flame of the Word, and this put out, all the others would pale into the dying glow. The Gospel lamp is held by the hands of a nominal Christian population of about 400,000,000, only about one-third of whom seek to spread the flame of the Word, the translations being almost wholly by the Protestant membership. Thus, even with the most favorable possible showing, 1,000,000,000 of the world's races sit in darkness—a darkness that can be lightened only with the flame of God's truth, as found in his Word. "Thy Word is a lamp unto my feet and a light unto my path." Of no other book than the Bible can this be said, and if it could be said of the Old Testament, and even a portion thereof, how much more fully of the entire Bible complete. The work of the Christian world to-day is to illumine the moral darkness of the nations of the world destitute of the Word, and the effort is being made with such a measure of zeal [illegible] never before been witnessed in moral wo[illegible] chances are that a knowledge of the Bible in its teachings will be brought to every home on earth within fifty years to come.

BY proclamation of the President the Sioux Reservation was recently opened to settlement. The area so opened comprises about 13,000 square miles of territory, a region as large as Massachusetts and Connecticut combined. Nine millions of acres are thus thrown open to cultivation, or 56,250-160 acre farms. At five to a family this would make room for 281,250 people, a population five times greater than that of the entire State of Nevada. It certainly is very much better that this area should be opened to cultivation than that it should lie as a wilderness of waste, with its gates shut against the industrious citizens of the Nation. The Indian occupants were about 20,000 in number, and with these wide and fertile regions for the hunt had yet to be largely fed by the American Government. The Indian should have every attention his need requires from the Nation, but his nomadic and tribal life must be broken up for his own good, as well as for the glory and well being of the Nation itself. A change which in all ways elevates the Indian is a morally justifiable as well as an obligatory one on the part of the Government.

CHUNDER Sen's Mission failed to excite the Indian mind to any very great extent, and we fear the cause for it all was that in standing forth from the people as a moral leader he only made half the distance to Christ. And yet he could say, "I have a profound reverence for and allegiance to Jesus Christ, though I call not myself a Christian." He was a man of profound genius and most noble spirit, and we regret that he could not have had that inspiration for his work that can only come from the actual enthronement of the Divine One in the person of Jesus. He who stands afar off, or near at hand, and looks into the face of Jesus will indeed gather a light into his heart, by which he may shine into the face of his fellows, but it is like a candle on the outside of the lantern. The candle within the lantern is the thing needed—a light to shine from within and not a mere reflection is the want. Liberalism, or a philosophic religion, as given by *Sen*, is but a tame reflection of moral truth and glory. The world wants the blazing light of truth and divinity, and hence Jesus would enter the heart to rule, and not simply stand before it to excite admiration. The Brahmo Somaj has already divided into three branches, and lately their society organ has had to suspend publication. India needs nothing less than Christ. He alone can take "the gates of heathenism from their hinges."

RICHMOND, Va., is to have a statue of General Robert Lee, the Confederate commander, he who sought to lead the armies of the South to overwhelming victory against the temple of American liberty. When the statue reaches Richmond it will be placed in a wagon to be drawn by men and women to its destined place. The rope will be one mile long, and hundreds of people will bear the rope and propel the wagon with frantic enthusiasm. This would be all well enough if the honor were bestowed on General Lee for deeds in the interest of humanity, or for service in a cause that had brought a single blessing to a single home. But if this honor is to a Confederate hero for a service rendered in the Lost Cause (and it will be just this), then it is an effort to lift once more the grave cloud of the extinct Confederacy into the fair sky of our National heritage. These expressions of enthusiasm for the dead heroes of a hated cause, serve far less to honor the men for any real worth they may have had than to revive the smouldering fires of secession upon the altars of the South. The Nation, as a whole, would rise up to honor Lee or Davis for any worthy work they did, but any honor for their deeds as Confederate leaders is but an effort to mantle their real worth and their more conspicuous virtues. The world has seen enough of the Confederacy, and it needs no monuments for the perpetuation of its name or work outside of the million graves it dug with its saber-hand and the million homes it clouded into a gloom of agony that will abide for a hundred years.

DON'T BELIEVE IN A DEVIL.

Men don't believe in a devil now, as their fathers used to do;
They've forced the door of the broadest creed to let his majesty through.
There isn't a print of his cloven foot, or a fiery dart from his bow,
To be found in earth or air to-day; for the world has voted it so.

But who is mixing the fatal draught that palsies heart and brain,
And leads the bier of each passing year with ten hundred thousand slain?
Who blights the bloom of the land to-day with the fiery breath of hell?
If the devil isn't, and never was, won't somebody rise and tell?

Who dogs the step of the toiling saint, and digs the pits for his feet?
Who sows the tares on the fields of time wherever God sows his wheat?
The devil is voted not to be, and of course the thing is true;
But who is doing the kind of work that the devil alone should do?

We are told that he does not go about as a roaring lion now;
But whom shall we hold responsible for the everlasting row
To be heard in Home, in Church and State to the earth's remotest bound,
If the devil, by a unanimous vote, is nowhere to be found?

Won't somebody step to the front forthwith, and make his bow, and show
How the frauds and crimes of a single day spring up? We want to know.
The devil was fairly voted out, and of course the devil's gone;
But simple people would like to know who carries his business on.

—*Alfred J. Hough, in Homiletic Review.*

A WORLDLY MADE MAN.

BY W. H. ORR.

The worldly-made man has no great wisdom, nor honor, nor heroism, nor meekness, nor wealth of love, but he has a certain muck wisdom, and knows how to use his hand in molding dirt into property and wealth. He has a ferreting eye and a weasel sagacity. He is keen and sharp, and said to be a prosperous business man according to the views of the world. In the estimation of the worldly wise he is built up. Ten thousand dollars will give him a foundation; twenty thousand will build him to the knees; fifty thousand will build him to the loins; one hundred thousand will build him to the heart, and a round million will complete the man. He is then a splendid fellow, and is ready to be exalted to any position within his desire. But the great trouble is men find it difficult to build themselves that way, and then it is so easy to be unbuilt. When a man is simply what he owns it is an easy matter to utterly destroy him. And how many men in this world, if you were to take away their fiscal skill—their stocks, mortgages, bonds, lands, and homes—there would not be enough left of righteousness, and faith, and love, and patience, and meekness, and such like qualities to give them a representation! All these precious qualities were used as fuel in driving the money-making machine, and when the machine is worn out there is nothing of value left.

They sacrificed probity for wealth, for power, and influence, that they might get a broader and stronger hold upon the world. Now, if they can not carry their attainments with them, what will be left to represent them before God in the day of final account? We see not only single specimens, but whole ranks of these dwarfed, insect-class of men exalting each other as "first-class men," as "men of power and influence," "strong men," and yet if you would take from them what the grave will divest them of, you could not find what would be left, though you searched for it with a microscope. They built their house upon the sand, and great was the fall of it.

DOCTRINAL versus PRACTICAL.

Is this the way to put it? Is doctrinal opposed to practical? Many seem to think so. I have heard even of preachers who thanked God that they had never preached a doctrinal sermon in their lives. And many people are clamoring for "practical preaching," and are animadverting upon doctrinal preaching as if it were the bane of the Church. They know not whereof they speak. Pity that ministry which is without the element of a positive doctrinal teaching. It can not regenerate. It can not turn the world upside down. It can not recreate society. It can not exorcise the demons of selfishness and sin from human life. It is but a poor, miserable, impotent apology. It may possibly charm and titillate an admiring auditory just as would a beautiful strain of music; but it will also be as powerless to redeem those who attend upon it.

No; it is not doctrinal *versus* practical, but doctrinal *and* practical. There can be no effectual practical which is not rooted and grounded in doctrinal. A ministry without a theology is a man without bones, a flabby, invertebrate, jelly-fish sort of thing. Of course a skeleton stripped of flesh is an unsightly spectacle, and so is a dogmatic theology when stripped of its practical belongings. But it takes bones as well as flesh to make a man. It takes doctrinal and practical both to make a preachership worthy the name. You may ring the changes on "be kind," "be gentle," "be forgiving," until doomsday; but it will never "come home to men's business and bosoms" until doctrine enforces it, and men are made to see that they themselves need mercy, and that only the merciful obtain mercy. You must rest the lever of practical precept upon the fulcrum of "sound doctrine," or you will be as powerless to overturn the moral world as Archimedes was to overturn the physical.

Who have been the world's effective preachers? Were they men who boasted that they never preached doctrine? It was the "doctrine" of Jesus that astonished the people, and that brought upon his devoted head the mingled wrath of men and devils; and it was doctrine that after his death grasped his cross and went forth to conquer the world. Christ never denounced doctrine, save when "the commandments of men" were taught for doctrine. The apostles were doctrinal preachers, and it was the complaint of the Jews that these men had "filled Jerusalem with their doctrine." Paul's epistles are in some cases almost exclusively doctrinal theses. He was pre-eminently a doctrinal preacher. He viewed the Scriptures as "profitable for doctrine." He vociferates against those who "will not endure sound doctrine." He exhorted Timothy to take heed, not only to himself, but also "to the doctrine." "Till I come," says he, "give attendance to doctrine." All the doctrine he disparaged was "doctrines of devils"—from which it would appear that devils are sagacious enough to know the importance of doctrine of some kind. Satan preached false doctrine to Jesus on the mount of temptation. The devil is too sensible to try to catch men with a naked hook, though some bite at a very mean bait. Did Luther accomplish the work of the Reformation without doctrine? What was contained in those famous theses which he nailed to the door of the church in Wittemberg? When on climbing Pilate's staircase his eyes fell upon that old Pauline quotation, "The just shall live by faith," his soul was flooded with the light of the doctrine of justification by faith; and it was this that made his words "half-battles." Wesley preached doctrine; Whitefield preached doctrine; Spurgeon is a conservative doctrinal preacher. The New Testament is brimful of doctrine; and I see not how any one can preach the New Testament without preaching doctrine. Read Paul's epistles, and see how frequently he goes from doctrinal demonstration to practical exhortation. How numerous are his practical therefores and wherefores after his logical conclusions! His most distinctively doctrinal epistles end in practical injunction.

Doctrine and practice are intimately and inseparably connected. Sound doctrine, soundly believed, will have a beautiful efflorescence in a guileless and unselfish life. "I believed, therefore have I spoken," is evermore the true sequence of doctrine and life.

Then let us have no more of this pit inspired clamor against doctrinal preaching. If that kind of preaching could be abolished, and the pulpit should give itself up to ethical platitudes, there would be, to use a forcible expression of Mr. Moody's, "a jubilee in hell."

C. L. JACKSON.

Brooklyn, N. Y.

APOSTOLICAL SUCCESSION, AS CLAIMED BY THE ROMISH CHURCH.

It is very doubtful about St. Peter's ever having been in Rome, much less ever having been elected by a college of cardinals as the universal head of the Church. At that time or during his life there was no such office as cardinal in the Church. The New Testament is the constitution of the Christian Church, and from cover to cover of that sacred Book no cardinal officer is ever mentioned. The claim of any such officers is a fiction. The early pre-eminence of the bishops of Rome is also a fiction. Did the first bishops of Rome wear a triple crown? Did any one minister in the apostolic age ever claim to dispose of the crowns of monarchs or absolve the allegiance of their subjects and bring kings to his feet to beg the restoration of his crown and authority, as the Pope did the emperor of Germany?

Let us turn to the tenth chapter of Mark, commence at the thirtieth verse and read downward, and there we will find a positive denial of any such kingly or lordly power in the Church. The teachings of Jesus there are as opposite to the practice and teaching of the Roman prelacy, as the poles are opposite. Jesus intended to nip ambition in the bud. He did not intend even to let it blossom and bring forth a long line of bitter fruit to Church and State, and which has been so detrimental, vastly detrimental to the real liberty of Christianity, and pure and undefiled religion.

Compare these words of Jesus and this teaching and mild development of Christianity with the lives of the apostles. Compare it with the spirit of the hierarchy of Rome, and see if there is the shadow of agreement between the two. Will common sense pronounce papal Rome the successor of Jesus Christ and the apostles? Can we change the order of nature and gather grapes from brambles, and figs from thistles? Jesus says, "By their fruits ye shall know them." Need we name that great host of martyrs that have hung upon that tree of Rome? Could we see the dark-clustered fruit of ignorance in the Word of God taken from the masses of people and the priesthood; could we see Tetzel, peddling, with a noisy eloquence, indulgences in the streets of Germany—seeing all of this and a great deal more too tedious to name, could we ever believe that these were the legitimate fruits of Christianity?—that a system of religion as enunciated from the lips of Christ and his apostles? To believe this, we would have to stifle the plainest facts of history, dethrone reason, and pit ourselves against the clear light that shone like a sunbeam upon this terrible system. No wonder Luther, when he found and read that old manuscript copy of the Bible in the convent, that the light of reform flashed upon his mind, that his heroism was awakened, and that he was ready to endure anything to accomplish a radical reformation!

The historian will naturally smile at that chain of descending popes coming down from the apostolic age as claimed by the Romish Church. How was it that the first general council at Nice was convoked by Emperor Constantine to settle controversy on the Son of God, that arose in Egypt eight years before, and which controversy was producing the most deplorable divisions throughout the Christian world? This was a very important council; why did not the bishop of Rome claim his primacy on this occasion, and not allow a subordinate to assume his dignity and authority?

The reason is very clear that at this time, A. D. 325, the bishops of Rome did not claim any such pre-eminence. How was it that Emperor Theodosius convoked the second general council in Constantinople, A. D. 382, to settle the great controversy on the doctrine of the trinity? Why this usurpation if the bishop of Rome was the universal head of the Church and successor of St. Peter, as they claimed afterwards? Here was the lapse of nearly four hundred years, and no such claim was set up by the bishops of Rome. This giant power they wielded afterwards was the outgrowth of gradual encroachments for years on the rights and liberties of mankind. Another claim set up is the chain of the popes from Peter down to the last reigning Pontiff. They have had much trouble with missing and defective links in this chain. Who was the second link in this chain? Did Peter, on his decease, say anything about it? Where were the cardinals that elected him? Is it possible that so important an event should make no stir? that no syllable should have been left recording his election or consecration to be the universal head of the Church? Follow the chain, if you can, from Peter up to the year A. D 382, to the second general council. The record is that it was convened by Emperor Theodosius, and not by the bishop of Rome; and no complaint is made in history that the bishop's power was in any way infringed by the emperor, and hence this whole argument on

this chain of succession goes out in a vapor.

Such claims as the popes have made from the sixth to the twelfth century ought to have a good and divine start, and to be supported by the clearest evidence to avoid usurpation. Let us hear what John, the forerunner of Christ, says to the Jews: "Say not that we have Abraham for our Father; for God is able of these stones to raise up children unto Abraham. Therefore the ax is laid at the root of the tree; and every tree that bringeth not forth good fruit is cut down, and cast into the fire." Here he dashed their hope, based upon lineal descent from Abraham, to the earth, showing that nothing but goodness, faith, and sound piety could constitute them the genuine children of Abraham.

This doctrine was clearly taught by Christ to this people. Even the lineal descendant high-priest from the loins of Aaron was a murderer, and clamored for the death of Christ with the multitude, while a pagan governor sought to release him. Turn to Matt. 23, where Christ by symbol calls this very people serpents and a generation of vipers, saying, "How shall ye escape the damnation of hell? Ye have built the tombs of the prophets and varnished their sepulchers, and killed and persecuted the righteous from city to city. That all the righteous blood from Abel down to Zechariah that perished between the porch and the altar shall come upon this generation."

Seventy years after these prophetic denunciations came the desolation of their city and temple by war, as a whirlwind, attended with pestilence, fire, famine, and suffering, unparalleled in the past history of the world. The ancient mark of circumcision and heredity to Abraham could not save them from these terrible judgments consequent upon their terrible apostasy.

Another claim set up by the Romish Church is *unity*. Strange, indeed! The widest schism since the dawn of Christianity happened in that very church in the tenth century, when from north to south it was rent in twain, constituting the Greek and Latin divisions that have remained ever since. Historians will very well agree that this was the result of the greed of power on the part of the bishops of Rome and patriarchs of Constantinople, contending for pre-eminence.

Who then are the successors of the apostolic Church? All good Christians, we answer, without respect to latitude or longitude. By this shall all men know that ye are my disciples if ye love one another. If we have not charity we may have every other gift, and yet we are as sounding brass or a tinkling symbol; give all that we have to the poor, and give our body to be burned, it profiteth nothing. (I. Cor. 13.) If charity is fundamental in religion all the proud intolerance and persecution may be counted out of the true Church.

The Friends and many other reformed churches have never been stained with the blood of saints, but have borne a faithful testimony against martyrdom. We want a spiritual unity and the beautiful plumage of Christianity before we can claim to be the successors of the primitive and apostolical Church.

J. W. MARVIN.

ON EDUCATION.

[Report of the secretary of the Educational Department of the Southern Ohio Christian Conference.]

The Christians, in the early years that followed their separation from the sects and their establishment as a distinct people, paid but little attention to educational interests and the establishment of educational institutions. This neglect was caused partly by their financial inability, and partly by the failure of a majority of both the ministry and laity to rightly estimate the worth of educational institutions as a means of progress in church-work.

But the demands of a progressive age, the ever-increasing intelligence of the masses, and the earnest, thoughtful, truth-seeking spirit of a people not limited by sectarian boundaries or trammeled by creeds were not long in demonstrating the fact that an educated ministry, educational institutions, and liberal educational facilities, well-equipped and sustained, are necessary to the living growth of the Church and the progress of Gospel truth among men.

The most conservative leaders and the least progressive of the churches have, when at all open to conviction, been compelled by overwhelming proofs to acknowledge this as an undeniable fact, and if it can be said that the Christian Church has, in the past, been careless and neglectful concerning the founding and support of educational institutions, affording all facilities to her ministry and her people, the same can not be truthfully said of her now. She recognizes the need of institutions of learning of a high order, and an educated ministry to meet and foster the growing intelligence and broadening views of her people. She comprehends the bearing of such upon her present and future welfare, and their worth as means of hastening her day of triumph that is surely to come, and so comprehending she cherishes her schools, and colleges, and printing-presses, and calls upon her people to drink deep at the fountain of knowledge, and urges and encourages her ministers to prepare themselves properly for their great work. She would have them be men of deep thought, as well as of the most fervent piety; men able to meet the living issues and use the sword of the Spirit in combating the materialism, the atheism, the skepticism, the infidelity, the expiring energies of falling creeds, and the inconsistencies of fanatics which rise up before the minister of the present age. She would have them stand the equals of the brightest and best educated of other denominations—philosophers, scientists, logicians—able to use all the forces of knowledge in the interest of pure Bible Christianity.

As regards her schools the Christian Church has abundant reason to congratulate herself upon their success, and the high standard of excellence maintained in them under the administrations of the learned men who preside over them. The secretary has observed the following as facts relating to educational interests within this conference:

1. Those interests have suffered neglect at the hands of many of the ministerial members of this conference. Some of them not being educated themselves have failed to see and know how much of power education gives in any calling of life, and how much of progress it brings into church-work. Therefore, while not perhaps antagonizing our institutions they have disregarded their calls, and have not sought out those young men and women who were inclined to seek an education, nor impressed upon them the advantages and worth of our own schools. It belongs to every minister laboring in this conference to consider it his duty to use all honorable means to influence any young person in his charges or of his acquaintance who desires an education, to attend some one of our institutions of learning.

2. Those interests have suffered a further neglect at the hands of some pastors who have failed to take the Easter or educational collection. The blame in this case should be shared by some of the churches, as according to pastoral reports made to this conference heretofore some of the churches refuse to heed the American Christian Convention calls. There can be no valid excuse offered for this. It is nothing more than the pastor's duty to ask for the collection, and the poorest church in the land is no poorer by heeding the call, while but a small amount from each church adds very materially to the educational fund.

3. Those interests, in common with every other interest, have suffered in this conference (and to a greater extent than many are aware who have not had the same means of observation which the secretary has had) from a class of preachers in our midst whose work has not been productive of good but otherwise. They are men of but very little if any learning, and being unused to organization or systematic work they regard all education beyond that which is rudimentary as a superfluity. They are teaching some of our churches to disregard the wishes of conference and the Convention calls, and to regard such as an imposition; and it has also been a noticeable fact that the majority of applicants for membership in conference during the past few years have come up from under their influence imbued with their ideas, and with them, regarding the rudiments of an education as all that is needed, and the acquisition of anything higher as not among the qualifications for successful ministerial work.

To close, the secretary would make the following recommendations:

1. That we heartily indorse every educational enterprise controlled by the Church.

2. That we recognize the good work being done at Franklinton, and will render to the school all the aid in our power.

3. That we rejoice at the brightened prospects of Le Grand Christian Institute, after the years of adversity she has passed through.

4. That we congratulate our Southern brethren upon the founding of Elon College, and pray for prosperity to attend the undertaking.

5. That we heartily recommend the selection of our esteemed brother, Rev. E. A. De Vore, to be professor of biblical literature in Union Christian College. We recognize his especial fitness for the position conferred upon him. We also recommend to the favorable consideration the interests of the biblical chair of Union Christian College, to be filled by Bro. De Vore.

6. That all ministers, and especially those having pastoral care of churches, heartily co-operate with Rev. E. A. De Vore in his endeavors to secure students for Union Christian College, and with Rev. Byron R. Long, agent of the Christian Educational Board of that honored and glorious institution, Antioch College.

ARTHUR S. HENDERSON, Sec'y.

LIGHT FOR THE BLIND.

I have seen a new phase of human life. It is well to see all phases, so that our hearts may be in sympathy with our race. By the kindness of Bro. P. R. Sellon and wife, I was favored with a visit to the School for the Blind at Batavia, New York. Here is a world by itself—one hundred and forty blind children preparing as best they can for the work of life. The officers and teachers of the institution deserve great praise for their wonderful success. Under their instruction, blindness does not hinder the development of the mind. The pupils are as bright and quick to answer and as easy to learn as in any other school. But there is one thought that continually stares me in the face. All these dear children are blind. They know it. True, they are taught to be brave and cheerful and to do their best. This is wise teaching and good to follow. But could you follow it? Perhaps by the help of God you could. These pupils know that at the close of the school term, which may be four or five years, they will all be turned out into the wide world to fight their own battles for themselves. They would be glad to do this if they had a chance. If you think they have an easy chance, try it yourself. If I were blind, and cut off from all the open avenues of life, I should expect to find some kind hand reached out to help me. It would be some one that loved the Lord, and walked humbly. As all those dear blind children stood up before me, I wished the blessed Christ would give me power to open all their eyes, and give them light. But this might hinder the purpose of God. I do not know what mission God has for them here. He will surely go with them and be their God. And he will pour his precious light into their hearts. Let them have patience and go bravely on, for a better day is coming. There will be a beautiful morning by and by, and a day whose light shall never fade away. Then they will look up and see Jesus. To see him, will heal all their sorrows. But you can not blame those who are blind, if sometimes the world to them looks dark. I would say, let them cast all their care on the Lord and ask his guidance. He will never forsake them. His kind hand will lead them safely.

W. O. CUSHING.

Enfield Center, N. Y.

UNCLE JOHN.

Uncle John is getting old. He is thoughtful and looking upward, yet he is interested in the discussion among Presbyterians on the question of revision. He calls to mind the Christian preachers, who, in the beginning of the century, proclaimed the Word of God as the perfect law for Christians. The sects thought differently. Now their great men are in trouble about their little books. Talmage (March 3d), on the text, "Loose him and let him go," denounces the theology of the creeds, and is in no danger of persecution.

Uncle John thinks that *live* Christian preachers should work to place the HERALD OF GOSPEL LIBERTY in every home in their charge. Good reports come to us from Brooklyn and St. Johnsville, N. Y., also Albany and the church along the Hudson. If our people, moving to New York City, would seek a home in St. Paul's Evangelical Church it would be well. Let the good work go on.

B. F. SUMMERBELL.

ONCE SO, ALWAYS SO.

Is it not a little amusing to note the narrow and illogical course pursued by some to prove their position by the Scriptures? For instance, one attempts to prove capital punishment for murder justifiable on the ground that God ordered this mode of punishment for said crime three thousand years ago. If the argument be valid in the case of murder, it must be so for all the other cases for which God prescribed capital punishment. Jehovah ordered the death penalty upon those guilty of idolatry, of profanity, of Sabbath breaking, of disobedience to parents, of adultery, etc. Therefore for killing off the heathen Chinese, every swearer, those found desecrating the Sabbath, all stubborn and rebellious children, etc., would be justifiable on our part to-day. And for any one to take exception to this position would be to cast "a reflection upon the wisdom and goodness of the Almighty." Alas! what a reflection was cast by the Son of God when he said to the poor, wretched, adulterous criminal, "Neither do I condemn thee, go sin no more." By this act did he not set aside the "wisdom and goodness of the Almighty?" Did he not say, "God was not as wise as I am, or he never would have allowed such a law to be entered upon the statute book?" Whoever pursues this method of proving a position from Scripture proves altogether too much, and therefore proves nothing.

As to the "wisdom and goodness of the Almighty" in ordering capital punishment for the above-named sins in the time of Moses, we have no question. But to argue that the same wisdom and goodness would justify the same application of the penalty to-day, would be simply to wipe out the history of three thousand years of the world's progress, and set us down in the midst of the Israelitish camp. Such is the fallacy of this kind of argument, so frequently and conveniently employed to sustain or establish a point in discussion—the argument that because it was once so, it always must be.

Principles are eternal and changeless; but *modes* and *applications* are ever changing, and ever must, to accommodate themselves to the law and circumstances of human progress. Crime is crime to-day as in the day of Moses, but the methods of dealing with and punishing it may and *should* differ as much from them as the stage of civilization is in advance of them. To the divine direction for the summary disposal of the offenders of the Law was added, "So shalt thou put away evil from among you." If, because of their contaminating and fatal effects upon that semi-barbarous, semi-idolatrous people, these criminals could not be allowed to live, then divine wisdom and goodness would say, Put them out of the way, however severe or cruel the measures may seem, that the *nation* may be spared and live. Applying this test to the present, we say, If the same necessity exists, then apply the same remedies for the correction of these crimes as were applied by Moses. But if, in the lapse of three thousand years the world has advanced; if, after nineteen centuries of Christian growth and progress, the blood of Christ speaketh to us of better things, then seek and apply the better things, and not return to the barbarism of the forty years in the wilderness.

The grandest test of the virtue and civilization of a people that was ever put upon any nation, was put upon ours at the close of our late civil war. The clamor arose, Hang all the leaders of this rebellion. But why? As a penalty for the loss of all the lives and property they have caused. But their lives can not *begin* to compensate for or restore to us the half million lives and the billions of wealth swallowed up in the struggle. *If the preservation and perpetuity of our Union* necessitates their execution, then hang as many as the necessity demands, whether few or many, that the Union may live. But if the intelligence, the patriotism, and the virtue of our Nation be sufficient to allow them to live without jeopardizing the safety of the Union, then let them live and bear the living shame of their iniquity; or better, let the spirit and principle of the Gospel dispensation of the blessed Christ be extended to them. On condition of repentance and the oath of steadfast allegiance to the Union they would have destroyed, let them be restored. Upon these conditions all but one (who refused to comply with them) were restored. Never before, in the history of nations, had such a grand spectacle been presented to the civilized world. Never before had there been such a strain put upon the virtue of any people. And to-day, by reason of it, we are grander and stronger in our own eyes and in the eyes of all civilized nations than ever before. No other ordeal through which we have been called to pass has so grandly borne testimony to the divinity, the onward march, and the wide-spread growth of the principles of Christ's Gospel as has this. Not in the lost, but in the redeemed consists the glory of Christ's kingdom. So not in the destruction, but in the repentance and reformation of its rebellious subjects and criminals consists the strength and glory of our Government and Nation. Not back to the barbarism of the past do we look for authority and wisdom, but forward to the ever-increasing light and benign radiance of the Gospel of peace and good will.

O. F. INGOLDSBY.

Eddytown, N. Y.

ANTIOCH AGENT'S NOTES.

Have been at home for a few days, the weather all the time being of the most dismal character—of such a nature as to have prevented me from doing very much work had I been absent. I have been engaged in answering correspondence a great portion of the time. The work for the Board and that for the State Association in settling up the De Vore pledges necessitates considerable writing. I endeavor to answer all letters pertaining to the business immediately upon receipt of same. If any persons should not receive their receipts for money sent me, for several days, it will be due to the fact of my absence from home. So far none have waited long for a response. It seems to me that promptness in the affairs of life is a characteristic to be coveted above almost any other. Promptness and exactness in business transactions wins confidence always, and many a man of good motive and of noble ambition has forfeited his reputation by simple neglect with regard to some little business transaction. A man can not afford to do his work in such a way that men will look upon him with suspicion, especially when he is doing that work for some one else or where others' interests are involved. A man may be ever so honest, but if he has any other than an honest method of accomplishing his purpose, he opens a door to suspicion.

Wrong ways of doing things on the part of those who want to be honest, very often is the result of thoughtlessness. This thoughtlessness is very often disastrous. Many a minister of the Gospel has lost his prestige in a community simply by letting himself fall into a careless way of doing business, and then it not only has a bad effect upon the individual himself, but also upon all who are in any way associated with him. Quite often we hear it said, "Oh, he is a good preacher, and well liked in most respects, but he is slack in his business affairs; slow about meeting his promises. If it were not for that one thing he would be a success." How careful a minister should be in all his transactions with the people, and especially is this true of men who hold important positions in the church. All the work should be done in such a way that there might be no shade of suspicion possible. What we need as much, if not more than anything else, is confidence in each other through all the channels of our work. Then there will grow a spirit of hearty co-operation, and mutual respect and helpfulness.

There is a demand at this period of the world's history for an education in those things that have reference to integrity of character. The world has made great advances in the past, and proper ones, too. But men purchase more padlocks now, and build more burglar-proof vaults than they once did. No doubt there has been neglect or defect somewhere in our educational systems. Our schools must come to learn that the proudest monuments they can leave in time are characters developed to fullness on the good side.

We believe that Antioch College is trying to do this kind of work. Every influence brought to bear here is of a substantial type. There is no ostentation here, no flourish of trumpets, no insubstantial pageants. It is in most instances an exhibition of young life pushing its own way to success.

Antioch has been favored with very few heirs to millions. Very few have attended school here who, lacking capacity, have been favored with fathers of affectionate natures and healthy purses that were willing to purchase them one, as in the case of the young lady most of us have read about. Antioch can point to her alumni with pride, and to none with greater pride than the thirty-five that have gone forth during the six years of President Long's administration. The great majority of these thirty-five have pushed their way by their own effort, and to-day we can not point to one who has thus far failed or who gives any evidence of failure. I say it without fear of contradiction, that no college in the West has graduated as many with a greater per cent. whose success is assured than has Antioch in the last six years. As said above, there has been no parade; *substantial work* has been the motto.

There seems to be a voice constantly whispering among the pine trees here and echoing through these monumental brick piles the words, "Be ashamed to die until you have won some victory for humanity."

When we consider what has been done and then consider the cost we marvel. Students have struggled and won victories for themselves, and, no doubt, are winning, and will win victories for humanity. But there are others than students that have labored—labored, oh, so grievously! Not but what much of pleasure was in the labor, but it has been accomplished under such discouraging circumstances.

The college is poor, and the aid it gets from our people is so meager that president and faculty have been compelled to go on working and sacrificing in order that the work might be done at all. Does it not seem astonishing how so much has been done with such feeble resources, and what possibilities it argues could the proper support be given to the college?

President Long is bearing a great burden. Teachers are working on small pay. It ought not to be thus. Here is the opportunity for the Christians to do a mighty work—the work of developing manhood strong and worthy, but to this end others must make sacrifices, too. May we awaken soon to our needs and to a willingness to enlist effort, that these needs may be met!

The president is now in Philadelphia attending to some college business and also looking after the interests of the Quadrennial Convention. Prof. Tufts is acting president in his absence.

The winter term is drawing to a close, and, notwithstanding the prevalence of grippe, which kept many away and took some home who were already here, the term has been a successful one. A senior recently told me that during his experience in the college he had never known more faithful work on the part of students than had been done this year. Prospects are good for the spring term. As the president announced last week, a great crowd is expected commencement time. The Educational Board will meet soon to transact business pertaining to next year's work.

BYRON R. LONG,
Ag't Educational Board Antioch College.

REV. WM. H. DOHERTY.

Bro. Watson,—I clip the following from the obituary notices of the Washington (D. C.) *Star* of March 4, 1890: "Died, March 3, 1890, after a long and painful illness, Rev. Wm. H. Doherty, A. M., formerly Professor of *Belles-lettres* in Antioch College, Ohio, aged 80 years."

When Prof. Doherty was at Antioch the faculty consisted of Horace Mann, LL.D., president; Rev. Wm. H. Doherty, A. M.; Rev. Thomas Holmes, A. M.; Ira W. Allen, A. M.; C. S. Pennel, A. M.; Miss R. M. Pennel; Rev. A. L. McKinney (now Judge McKinney, of Troy, Ohio); A. S. Dean, of Union Springs, N. Y., was agent of the college.

Prof. Doherty went from Antioch College to North Carolina, where he became, by unanimous choice, the first president of Graham College. Since the war he located at Washington, where it was my pleasure to visit him and his cultured family. Prof. Doherty had a host of friends in Ohio and North Carolina. He wrote Dr. N. Summerbell a letter which reached this place a few hours after Dr. Summerbell's death. What a beautiful letter! When Bro. J. J. S finished reading I felt that Doherty was inspired to say to his life-long friend (Summerbell), "We shall soon be forever with the Lord."

D. A. LONG.

Yellow Springs, Ohio.

Sunday School Department

March 23d.—Christ Forgiving Sin.—Luke 5: 17-26.

BY CHARLES A. BECK.

GOLDEN TEXT.—"Who can forgive sins, but God alone?"

In his ministry of more than three years Jesus must have said many things of which there is no record. It is not likely he repeated himself continuously, saying the same things again and again. The story of the four evangelists of the teachings of Jesus, when everything else is excluded, makes a very small book. The record of some of his teachings are more extended than others, as, for instance, the sermon upon the mount, and his discourse at the table the night before his sacrifice; but how many times he must have spoken very many words, and enforced them with much feeling and great earnestness.

Here is a time when Jesus had admission to a large house. It was open to every one desiring to come in, but it is probable some favor was shown by the occupant of the house to eminent doctors of the law and others prominent in the Church. No doubt some appointment was made with Jesus for a meeting there. The crowd in attendance was great, and the house filled to the outside doors.

There was power with Jesus to heal. Is not this a peculiar statement? Was there with Jesus destitution or suspension of power to heal at any time? Was it not attested under all circumstances that he had power to heal? Why then this special mention? We may suppose there was some peculiar exhibit of power. I can see from an earthly view how Jesus might be more highly magnetic at some times than other times, but that would not be within the meaning of the passage. It was divine power—miraculous power.

Are there times of divine possession corresponding to what I might call the magnetic moods of some men? We naturally think of Jesus as full of the Holy Spirit all through his life in this world. I am persuaded of men, that while they may be under continuous divine influence, the spirit of God for some reason is not always so active in them.

I think I have had such an experience, when, so far as I could judge, I was at full strength mentally and morally, with no wavering of heart, nor indecision of spirit, with peace within, and yet lacking power in public ministrations to reach that which I clearly saw before me. We know that Jesus was checked in his healing power by the unbelief of his hearers. That was an outside influence. In this case there was unbelief, and a criticism of Jesus' benevolent acts, and yet in a special sense the divine power was there with Jesus to heal. Can it be, that while God endows his ministers with power to preach his Word, there are times when that possession is peculiarly active, and other times when, from some cause unknown to us, it is much less so?

The story of the lesson is an illustration of the power of Jesus to heal. The man had a double healing—first of his moral condition, then of his physical disability.

The sick man, and those who brought him to Jesus, had faith in Jesus' power to heal. Their actions show that, and Jesus' Word confirms it. The means they took to get to Jesus were extraordinary. The use of those means was evidence they had unlimited confidence in the power of Jesus. The only matter was to get the man before him, and the healing would surely follow. Is it probable that sin was the uppermost thing in the minds of the man and his friends? Did they have in mind, with any measure of prominent thought, the palsy of the soul? It was an opportunity for Jesus to show he had power to forgive sins. He does it in a novel way, by arousing criticism. He does it by a declaration of sins forgiven. It was only a word, nothing more. Anybody could say such a word. So far as the utterance itself is concerned, there was nothing in it. I can draw a check on any bank for a hundred thousand dollars, but it is utterly worthless unless I have the money in the bank to draw upon.

When Jesus spoke these words of forgiveness did the man experience any heart change? Was there the taking away from him a soul burden? When the words were spoken to us—not to the material ear, but to the spiritual sense—we felt the change. Sometimes the feeling is intense. We have been overwhelmed with joy, because the deep depression upon us was taken away. I have the thought that in the primitive presentation of the Gospel the phenomena attending forgiveness of sin was not so extraordinary as in after times. There was no special education of the mind. Methods were unknown. Simple faith accepted Christ, just as it accepts anything. There may have been some consciousness of a moral change, but the change was not so much in condition as relation; and I think at that time they did not have the consciousness of the change of relation as we have it.

But there is objection, not outspoken, perhaps, yet decided. Those sitting by felt the words spoken by Jesus to be blasphemous. They probably spoke no words, but their thoughts were as emphatic and condemnatory of Jesus as if hurled at him with bitterness of expression. Jesus knew just what they were thinking. He was a mind reader of great power of perception. He addressed them in kind but remonstrating words. Why this judgment of me? Why condemn the work upon this man's moral relation? Whether is easier to say, Thy sins are forgiven, or to say, Arise and walk? So far as the simple saying was concerned, with the demonstration of effect following, the forgiveness of sins was easier to *say*, as no one could just tell in regard to it. I think Jesus means, by the placing of these two healings against each other, to say that more power is required to heal the soul than to heal the body. There are recuperative agents that can bring about this last, but, as you say, nothing but the power of God can heal the soul. I will demonstrate to me that I have in me this power which exclusively belongs to God. Jesus then wrought an instant physical work upon the man. He made no passes upon, as if moving a magnetic current. He used no remedial agents. He simply spoke a word, just as he had done in the forgiveness of the man's sins. The form in both was alike. The man at once responded to the command of Jesus, to get up and walk, by getting up, rolling up his mattress, and departing for his home. The effect was just as Jesus intended it. It was a demonstration of his power. It was a proof of his divinity. It was an undeniable evidence of his Messiahship. All other healings in that house were for the time forgotten, because of the wonderful association of this one healing.

The forgiveness of sins is the office work of Jesus. I think all forgiveness of sin is in him. I do not believe God acts independently of or separate from him, or that in any way he takes out of his hands this cure of man. I think this is a part of the "all power" given unto Jesus, and that while the prayer for forgiveness goes to God as the great first agent, actual forgiveness is through Jesus Christ. He and his Father are one in this mighty work of man's redemption. Both God and Christ are personal friends of the sinner, interested in him like no one else is interested. Whoever will repent and believe, by those acts go to God and Christ and will find peace in forgiveness.

Quadrennial Department.

MINISTERIAL BUREAU.—Without extra expense to the churches or ministers, on application to the Secretary, lists of churches desiring pastors will be sent to the ministers; or, lists of ministers desiring charges will be sent to the churches. Ministers who secure parishes will please notify the Secretary, that their names may be dropped from the lists.

Lubec, Maine.

The Secretary of the Convention expects to preach, on March 25th, at Lubec, Maine, of which church Rev. W. R. Spaid is pastor.

J. J. SUMMERBELL, Sec'y A. C. C.
2120 West Norris Street, Philadelphia, Pa.

Official Denominational Calls.

In going into a Presbyterian Church you may find a card tacked upon the back of the pew, in plain type, which mentions the various calls of their denominational officers, which the church honors by taking collections upon specified dates for the specified purposes. There are eleven. In a Baptist Church you will find nine collections named on the card.

The Christians have but four calls, which they issue to the people broadcast; for Education, for Home Missions, for Foreign Missions, and for the Convention. Let us see to it, brethren, that our few calls are not neglected. If other people can take up so many collections let us not be afraid of our few.

J. J. SUMMERBELL, Secretary A. C. C.
2120 West Norris St., Philadelphia, Pa.

Secretary's Notes

East Liberty, Va. This church is located at the Ingham Station on the Shenandoah Valley R. R. It has lately been having prosperity, under the labors of Rev. D. A. Barney. He could not be present yesterday at the dedication services of the new chapel, on account of his serious sickness. He is much beloved here, and the church is anxiously hoping for his recovery and return to pastoral labor. The new chapel is a small frame building, adapted to the uses of the congregation worshiping in it. The day yesterday was beautiful, and all the people could not secure admission, but the people who could enter, joined with beautiful heartiness in the dedication services.

Leakeville, Va. The church here has been worshiping in a school-house, which had been enlarged for church purposes, but is now preparing to build a house, 32 by 48 feet. This organization is at a little village five miles from Luray, and has also been having prosperity under the labors of D. A. Barney. I will preach here several nights.

J. J. SUMMERBELL, Sec'y A. C. C.
2120 West Norris St., Philadelphia, Pa.

Easter Call, 1890.

The following is the appeal of the Secretary of the Educational Department of the American Christian Convention:

Dear Brethren,—The time again approaches for taking the annual collection in the churches for our educational institutions.

The Convention has under its care and oversight one theological seminary, the Christian Bible Institute; five colleges of arts—Union Christian College, in Indiana; Antioch College, in Ohio; Starkey College, in New York; Elon College, in North Carolina; and Lincoln College, in Kansas; and three institutes or preparatory schools of high grade—Le Grand, in Iowa; Wesubleau, in Missouri; and Franklinton, in North Carolina. Besides these it has recently established the Christian Correspondence College, in connection with the Bible School, to furnish instruction by mail to pastors in branches that pertain to their profession.

All these institutions are doing good, most of them at large sacrifice, and consequently they deserve well of the churches. Perhaps at no time in the history of the Christians has the fruit of their labors in the direction of education been so patent as now, both in the prosperous outlook for the various schools and colleges, and in the number of faithful and well-equipped young men, whom they have of late contributed to the ministry.

It is of the highest importance that the standard of efficiency of these institutions should not only be maintained, but that they should also be advanced to keep pace with the educational movement of the times.

No investment pays better rates of interest than the schools.

On every count the Convention expects the Easter collections to improve on those of last year.

Beloved brethren, may we not ask that special effort be exerted in every church in this behalf? If there be a pastor, let him display full sympathy with the educational work of the Convention. If a church be so unfortunate as to have no pastor, let it hope that God is educating a pastor for it in some of these institutions, and so give all the more free. Nor let any withhold the collection from feeling that it may be small.

Send the collection, small or large, and in many offerings, God will grant blessing to those who give, and those who receive.

Fraternally,
MARTYN SUMMERBELL, Sec'y for Education.

Send all contributions in some manner that secures them against loss in the mail, as bank check or draft, registered letter, or post-office order. Postal notes are not secure. Address me carefully, and I will immediately send privately a receipt and acknowledge in the HERALD.

J. J. SUMMERBELL, Sec'y A. C. C.
2120 West Norris St., Philadelphia, Pa.

It is Best to be on the Safe Side.

"For want of a nail, the shoe was lost;
For want of a shoe, the horse was lost;
For want of a horse, the man was lost;
And all for the want of a horse-shoe nail."

If there is any business where the importance of little things is almost every day forced on the attention that business is farming. Many a farmer knows from sad experience what it is to lose some, if not all of his crop, not from bad weather, but from a machine that looked well in a warehouse, but failed at work in the field. The best precaution against disaster at harvest time is a Deering Binder or Mower.

ON THE WING.

DENVER, COLORADO, March 5, 1890.

Bro. Watson,—The blockade on the Oregon & California Railroad made it necessary for me to change my route home somewhat. I left Portland, Oregon, for Ogden and Salt Lake City *via* the Oregon Short Line, February 26th. This, to my regret, prevented me from seeing friends at Albany and Marysville, and from calling upon Bro. Roberts at Red Bluff; but it was an agreeable change from another ocean voyage, which alone was promised me at first, and received no assurance, until a few hours before leaving Portland, that I could return south and east, on my ticket, in any other way. When, by repeated efforts, the arrangement was effected, you and the readers of the HERALD may be assured I was happy.

The "blockade" has produced a *harvest* for the hotels in the Northwest, as hundreds are being delayed there and are compelled to find homes for days and weeks in public houses because they can not be conveyed to their destinations. All the boarding-houses, public and private, in railroad towns and cities are crowded, and nearly all the people seem to be animated by the desire to find the best place to locate and get "rich." A spirit of wild speculation prevails all through the Pacific States; lands in desirable localities are held by capitalists to a large extent, and are held at most extravagant prices. Every stranger is supposed to be in search of a home, and a real estate agent meets him, if not on every street corner, so often that it becomes at length almost intolerable. But as *my* trip was for pleasure, and to gain a more perfect knowledge of my native land, I easily shook them off and gave my attention to matters that were of more interest to me.

I arrived at Salt Lake City on Saturday, March 1, having stopped, *en route* from Portland, at Pendleton, Oregon, and Ogden, Utah. These are both flourishing cities. The former is situated in the midst of a very productive farming country, and the latter is an important railroad and manufacturing city. It may well be said of Salt Lake City, it is "beautiful for situation," and now that the "Gentiles" are in the majority, it will become, in a few years, one of the most lovely cities in the world.

I attended services twice at the Mormon place of meeting—the Tabernacle—an immense building, claimed to have a seating capacity for 12,000 people, and, from a careful estimate and partial count of the congregation, I should say there were nearly 10,000 persons seated within its walls at the Sunday afternoon service. There were not so many in the morning. The speakers to whom I listened were Bishop Whitney, Elder Hensias, missionary to Turkey and the Holy Land, and Seymour B. Young, Jr., brother of the late Brigham Young. The singing was very fine—led by a choir of one hundred voices, in which the vast congregation joined. The organ is one of the finest in the world, and has three thousand pipes. The building itself is 250 feet long by 150 feet wide and 80 feet high; the roof is a single vast span joined on a strong lattice-work of timbers resting on forty-six pillars of sandstone. The temple is not yet completed, though it was commenced April 6, 1853, and has cost already $3,500,000. Assembly Hall, another fine building, cost $150,000, and there are many other costly buildings owned by them and used for the promotion of their religion. But their days are numbered. It will take time to get rid of them, and it will be a hard struggle, *but they must go*. The following is a very brief report of the speeches to which I listened. I found it in the Salt Lake *Tribune*, and with it I will close this article:

To the transient visitors and to the people who have recently located in Salt Lake, the service was a novelty, and as such was watched with interest. To those in the gallery the wonderful echo was indeed charming. As the choir rose to sing, head after head was turned to catch a glimpse of the invisible choir that rolled back the words of the anthem from the festooned dome of the vast building. After the preliminary services were over, and when Bishop Orson F. Whitney stepped to the front and addressed the congregation. In the course of his remarks he endeavored to impress upon his hearers that the Mormons are not narrow-minded, bigoted, or taking an interest only in themselves. He urged the Mormons to be of a forgiving spirit; to bear the burdens placed upon them, and to forgive their enemies, and some day Zion, he said, instead of being at the bottom of the ladder, would be at the top and be able to shower blessings upon those who had persecuted the saints. Whatever they suffered was the will of God. The speaker told the story of Jonah as an example of a man who through fear refused to obey the voice of God, but was overruled and at length compelled to submit. To Jonah, the lesson was a good one. His heart was touched, and it led to his conversion, but it also proved, as written by Shakespeare, "There is a divinity that shapes our ends, rough hew them as we may." Man proposes but God disposes. As people of the church, the hand of God should be recognized in all things. No matter if the sky seemed filled with sunshine or with clouds; no matter if the stream of life ran smooth or placid, or rushed along turbulent and boisterous. At present the church could fully trust in the God of Joseph, the God that had sent his Son to be mocked and spit upon, who had sacrificed his life for man's salvation. He was crucified with thieves, and sacrificed even the good name that some men hold so dear. Then only a few revered his name, and kept sacred his memory, but now bow down to him as King of kings and the Son of God. We are now required to accept this situation. It is the will of God, who doeth all things well, and we must not rebel, no matter how the idols are shattered, or hopes seem blighted. God is overruling all things for our good and his own glory and honor. It is God's work, and is destined to endure. As he has been long suffering, regarding our transgression, he expects that we will be long suffering with those who are our enemies. Let them call us fanatics and bigots, but it matters not so long as we know that we have the welfare of mankind at heart. The doctrine of the church teaches the fatherhood of God and the brotherhood of man. Do not meet curses with curses, but with blessings. Even if the enemy come with sword and bayonet, meet them with the olive branch, for our errand is peace, and our mission is one of mercy. When we are daily robbed of our rights, when the circle that surrounds us grows narrower and narrower, it seems more difficult to recognize the hand of God than when we are back in the sunshine, and rest in ease and luxury.

D. E. MILLARD.

FOREIGN MISSION STATISTICS.

1888 — Native missionaries, 3; foreign missionaries, 2; churches, 2; members, 67; baptisms, 50; stations, 3; preaching points, 25; Sabbath-schools, 4; members, 100; money raised in Japan, $36.45; paid on Foreign Work, $962.

1889 — Native missionaries, 6; foreign missionaries, 4; members, 93; baptisms, 35; churches, 3; stations, 4; preaching points, 33; Sabbath-schools, 7; Sabbath-school members, 164; money raised in Japan, $73.80; paid on Foreign Work, $3,423.

HOME MISSION STATISTICS.

1888 — Missionaries aided, 25; amount paid on work, $3,464; sermons, 3,521; calls made, 7,174; meetings held, 4,951; converts, 736; baptisms, 236; members, 801; new churches, 11; new Sabbath-schools, 30.

1889 — Missionaries aided, 26; amount paid on work, $3,367; sermons, 2,909; calls, 6,688; meetings, 4,017; converts, 918; baptisms, 297; members, 808; new churches, 15; new Sabbath-schools, 32.

J. P. WATSON, Sec'y.

Dayton, Ohio, March 8, 1890.

AGENT'S REPORT.

To the treasurer and Executive Committee of the Ohio State Christian Association:

Dear Brethren,—After far too long yet unavoidable delay, I am able to make my final report as your agent in the interest of Antioch College for the period from January 15, 1886, to November 13, 1889, and to date. By reference to my previous reports (printed in the HERALD OF GOSPEL LIBERTY, page 560, September 2, 1886; page 87, February 10, 1887; and page 263, April 26, 1888), as compared with this one, you will see that I obtained subscriptions aggregating *two thousand five hundred and eighty-eight dollars and seventy-two cents*. Of these I collected and accounted to the treasurer for the sum of $1,275 53; balance yet due, $1,313.19; total subscriptions, $2,588.72.

According to the instruction of the Association at its last session, I turned the uncollected pledges over to Rev. B. R. Long, with the conviction that he will be able to realize from them more than one thousand dollars, if not their full amount, as I had at first made a liberal allowance for shrinkage on the per cent. class. To accomplish this work I spent sixteen months and twenty days at your pay, and the other time and labor was at my own cost. Your treasurer paid me for salary and expenses the total sum of $1,320.11, covered by two orders and by an entry for postage in this report. For twenty months of time I really gave my full strength to this work and to the cause in general. And I am assured by many witnesses that my labors as evangelist, together with the receipts from students (who were led by my influence to enter Antioch College), were worth to the cause far more than the entire cost to your treasury. I can not say that we accomplished so much as should have been, but I know that I asked for two thousand dollars for Antioch on "the five years plan," and I shall confidently look to the completion of those years to see its realization. If I did not secure more money, blame neither the agent nor the donors, but blame those names conspicuous for their absence.

Date.	Number.	Next Payment Due.	Installments Due.	Donors' Names.	Bal. Due.	Cash Rec'd.
89 Oct. 22.	4			Gilmore, W. D.	Paid	$3 00
88 Aug. 29.	5	90 June	1	Green, I. L.	1 00	1 00
89 Oct. 8.	8			Hyde, P. J.	Paid.	6 00
88 May 16.	14			Reeder, Miss Hester	Paid.	10 00
89 Oct. 22.	19			Van Mater, John	Paid.	8 00
88 June 14.	20	90 June	1	Wise, Jacob	3 00	3 00
89 Nov. 5.	23			Paullin, Malinda M.	Paid.	4 00
89 Nov. 5.	24			Servis, Charles	Paid.	1 00
88 Aug. 29.	28			McReynolds, N. Del.		2 00
89 Sep. 10.	38	90 Sept.	1	" "	2 00	2 00
89 Aug. 31.	44	90 Aug.	1	Hamilton, I. H. (Mrs)	4 00	12 00
89 Nov. 16.	49			Vernon, Rachel	Paid	4 00
89 Nov. 31.	51			Stanley, J. L.	Paid.	4 00
88 Nov. 6	53			Carter, J. M		1 00
89 Aug. 31.	53	90 Sept.	1	" "	1 00	1 00
89 Nov. 5.	55			McBurney, John	Paid.	8 00
89 Aug. 31.	67			Hooks, David S.	Paid	4 00
89 Nov. 5.	87			Harris Ella C.	Paid.	4 00
88 Nov. 6.	88			Frantz, Mrs. Catharine	Paid.	1 00
89 Oct. 22.	91	90 Sept.	1	Thomas, Mrs. Laura	1 00	3 00
89 Aug. 10.	94		2	Johnson, Mrs. M E.	2 00	2 00
89 Nov. 13.	95			Riddle, Mrs. S. M.	Paid.	4 50
88 Oct. 14.	101			McChesney, Maggie		1 00
89 Aug. 10.	101	90 Oct.	1	" "	1 60	1 00
88 Oct. 14.	102			Perkins, Mrs. P. J.		1 00
89 Aug. 10.	102	90 Oct.	1	" "	1 00	1 00
88 Oct. 14.	103			Smith, Stella		1 00
89 Aug. 10.	103	90 Oct.	1	" "	1 00	1 00
88 Oct. 16.	106			Young, Mrs. Ella		1 00
89 Aug. 10.	106	90 Oct.	1	" "	1 00	1 00
88 June 14.	107			Fairfield, S. R.		1 00
89 Oct. 25.	107	90 Oct.	1	" "	1 00	2 00
89 Sep. 29.	113			Bushong, I. N.	Paid.	5 00
89 Sep. 29.	115			Garner, J. W.	Paid	4 00
88 Aug. 29.	118			Slusser, Wm.		1 00
89 Sep. 29.	118			" "	Paid.	3 00
89 Sep. 29.	122			Smith, J. F.	Paid.	4 00
89 Nov. 16.	132			Holliday, Mrs. L.	Paid.	4 00
89 Sep. 13.	134	90 June	1	Chenoweth, C. W.	2 00	1 00
89 Sep. 13.	137			Pitman, J. S.	Paid.	5 00
89 Oct. 22.	143			Fannestock, W. L.	Paid.	5 00
88 Aug. 29.	146			Tucker, H.		1 00
89 Sep. 10.	146	90 Sept.	1	" "	1 00	1 00
88 Dec. 28.	150			Davis, Eliza W.		1 00
89 Nov. 5.	150	90 Sept.	1	" "	1 00	2 00
89 Nov. 14.	154			Furnas, Mrs. Elizab'th	Paid.	1 00
89 Nov. 16.	155	91 Jan.		Sinks, Wm.	1 00	3 00
89 Nov. 17.	162			Myers, J. G.	Paid.	4 00
89 Jan. 11.	163	90 Sept.	1	Miles, H. W.	6 00	2 10
88 Aug. 29.	?			Rev. J. B. Fenner for several persons at Pleasant Hill, besides $10 before	?	5 00
88 Aug. 28.	176	90 Sept.	2	Watson, Mrs. E.	15 00	5 00
88 Aug. 29.	182	90 Sept.	2	Evans, C. W.	3 00	1 00
88 Aug. 29.	190	90 Sept.	2	Morris, Mrs. Jane		1 10
89 Sep. 29.	190			" " "	2 00	1 10
88 Aug. 29.	192	90 Sept.	2	Rimer, Mrs. C.	4 00	1 00
88 Aug. 29.	193			Reynolds, Maggie	Paid.	3 00
88 Oct. 13.	199			Webber, Mrs. Ellen		1 00
89 Aug. 12.	199	90 May	2	" " "	2 00	1 00
88 Oct. 16.	200	91 Oct.	1	Goslin, J. J.	1 00	2 00
89 Aug. 31.	201			Pace, L. C., Jr.	Paid.	2 00
89 Aug. 31.	203			Pace, J. R.	Paid.	1 00
88 July 11.	205			Chase, Mrs. Sallie	2 00	1 00
89 Nov. 17.	205			" " "		1 00
89 June 22.	206			Bell, B. W.	Paid.	5 00
89 June 22.	207			Fisher, Jacob	Paid.	5 00
89 June 22.	208			Perfect, Mrs. E.	Paid.	5 00
89 June 22.	209			Wilcox, Mrs. C. A.	Paid.	10 00
89 June 22.	210			" S. M.	Paid.	10 00
89 June 22.	211			Condit, E. J.	Paid.	20 00
	212			" W. S.	Paid.	20 00
89 Aug. 30.	213			Greer, Mrs. M.	Paid.	1 00
89 Nov. 16.	214			Lyon, Caleb	Paid.	80 00
89 Nov. 13	228			McDonald, Wm.	Paid.	10 00
88 Apr. 17.	229			Decrow, J. P.	Paid.	25 00
89 Nov. 5.	230			Warrick, A. J.	Paid.	5 00
89 Nov. 13.	240	90 Sept.	2	Warrener, Rev. W. J.	2 00	2 00
88 Oct. 15.	244	90 Oct.	2	Lanham, W. A.	3 5	1 50
88 Feb. 15.	264		*	Long, Rev. B. R.	Paid.	5 00
88 May 18.	265		*	Long, Rev. D. A.	Paid.	10 00
88 May 18.	269		*	†Harper, Dr.	Paid.	5 00
88 May 20.	270		*	Covington Church	Paid.	5 00.
88 May 16.	271			Warbinton, Rev. W.	Paid.	5 00
88 Aug. 29.	44	89 Sept.	4	Rimer, W. C.	8 00	2 00
88 Mar. 5.	43	91 Oct.	1	Hook, A. W.	1 00	1 00
89 Jan. 11.				" "		2 00
88 Aug. 2.	36		4	Black, G D.		7 50
88 Oct. 13.	27			Hill, G. C.		2 00
89 Aug. 12.			1	" "		2 50
89 Aug. 12.	16		3	Burnett, J. F.		10 00
89 Aug. 12.			4½	Bowman, T. J.		1 50
				By total amount received since last report		$ 375 50

89 April	To A. Dunlap per check	$125 00		
89 Nov. 13.	To exchange and postage	3 50		
89 Nov. 13.	To A. Dunlap per Wm McDonald	10 00		
89 Nov. 13.	To B. R. Long for Mrs. Furnas	1 00		
89 Nov. 13.	To A. Dunlap per check	175 00		
90 Mar. 5.	To A. Dunlap, check for balance	61 00	375 50	

†Probably for Trotwood Church.

Your treasurer and collectors will please note the following typographical errors in my third report; they are correct on my books:

February 20, 1887, J. J. Goslin should have $2 credit on his pledge No. 200 instead of $1 as printed.

June 21, 1887, Mrs. Sallie Chase, pledge No. 205, should have credit for $1.

July, 1887, Wm. Sinks, pledge No. 155, should have credit for $1.

June 25, 1887, Reuben Shellabarger paid $5 cash, and gave no pledge at all.

These corrections are typographical, and pertain only to the individuals named, for the totals are printed correctly.

In this last report the collectors will please note that the credit of $2 on the pledge No. 259 is incorrect and should be on No. 94, and was caused by my failure to get the name of the lady whose husband forwarded the money.

The friends at Pleasant Hill will observe that I have received $15 from their former pastor, but can not give the individuals proper credit for lack of their names.

Further than the above I know of no errors, save alone the claims by the friends who made pledges Nos. 119 and 267, that they paid the same to certain other parties to transmit to me. I have no record of any such transactions, and am sure I never received the money, unless the persons failed to give me sufficient data, in which case the ministers, or some other donors, have the benefit of the credits instead of the brother and sister. If any friend does not understand an entry, or in case of error, let him please notify me, and by care and patience it all can be made clear and correct.

I am glad to have toiled so hard for the cause you represent, and pray fervently that the work may prosper at your hands. Antioch College and the Ohio State Christian Association are worthy of the universal patronage of the Christians of Ohio and of many others. Let them see to it that they fail not for laborers and money.

For Bro. B. R. Long, my successor as agent for Antioch College, I bespeak from the people and Association the same kindness and sympathy universally shown to me. Will all donors kindly send to him at Yellow Springs, Ohio, the balances on their pledges as soon as they become due, or at earlier date if convenient? He is fully authorized to receipt for the remaining pledges, and no more cash should be sent to me. I will gladly render him or others all possible assistance in this work, but could not do it earlier because of absence from home and other reasons incidental to moving, and to my peculiar duties to other work.

Respectfully submitted,

E. A. De Vore.

Morom, Indiana, March 5, 1890.

THE EARLY MINISTERS OF THE CHRISTIAN CHURCH.

In point of talent, education, and general efficiency for ministerial work, what comparison did they bear with ministers of other denominations who were their cotemporaries? Were they weak, ignorant, and unqualified for the duties of their calling? Now, while I have no disposition to apologize or defend ignorance or inefficiency in the ministry, yet I feel it my duty to answer the above questions in the negative. That saintly, self-sacrificing, noble band whose names constitute the roll of the ministry of the Christian Church of those early times were gran lly educated and eminently efficient ministers of the New Testament. That their advantages for acquiring an education were meager, is sadly true. Owing to the scarcity of institutions of learning and other causes, it was impossible for many of them to attend colleges, yet such was their zeal and untiring industry that in a large measure they became educated and efficient, so that oftentimes men who not only never attended colleges or theological seminaries would quote fluently and correctly such authors as Mosheim, Clark, McKnight, and other theologians and historians; and many of them acquired a respectable knowledge of Greek and Hebrew, so that they were prepared to measure arms with the learned giants of orthodoxy who frequently assailed them. For it must be borne in mind that the Christian ministers of those times had to fight for every inch of ground they gained, as it was thought by many that if the new body were successful it would undermine the very foundation of religion; hence every effort was made to oppose their progress. Thus compared with others of those times and subsequent times whose advantages are so much in advance of theirs, they were noble, self-made, divinely-panoplied champions of the flaming truths of God's word, thundering forth the revolutionizing fact that the Bible is the only sufficient and divinely authorized religious rule of faith and practice. That there were some small fish in the great sea of the Christian ministry it were needless to deny; and there are some even now who are liberally educated who, for the lack of the necessary amount of good common sense or some other deficiency, do not seem to amount to very much, yet possibly there is some shaded nook or corner in the great Master's vineyard where such can do successful work in an humble way. Even so mote it be.

Isaac Johnson.

Denison, Iowa.

OUR SUNDAY-SCHOOLS IN OHIO.

J. F. Burnett deserves our hearty thanks for the report which he has given us of our Sunday-schools in Ohio. The work of making out such a report among us, where so many are very indifferent about keeping a good record of their schools and reporting the same as desired, is vastly greater than many think. The immense amount of work put forth in making our "Quadrennial Book" no one knows as well as J. J. Summerbell. I have found that book very valuable, worth many times its cost to me; and I purchased before the reduction in price. Such a book *ought* to be in the hands of every minister and every church.

Our next "Quadrennial Book" *ought* to "go like hot cakes," until every one has a copy. By it I have obtained an inkling of the "business-like way" (?) in which the affairs of certain churches and Sunday-schools are conducted, by the very meager reports given in that book. I am sure the fault is not in the compiler, but in the make-up, or penmanship of the report as sent in. For I know a little church in New York whose clerk is a good penman and he sent in a full report, plainly written, and it appears in that book without a mistake.

I was very much pleased to find that report in the Herald for February 13th. By it I obtained a better idea of the real condition of our Sunday-schools in that state than I ever had before, though it makes me sorry to find that the report indicates that many of them are not as far advanced in the use of all the advantages of the present day as I had hoped. That report tells us we have 187 schools in Ohio, and 72 of this number sent in no report, which speaks very badly for the 72. Of the 115 reporting only 68 had 12 months in the year, and only six held teachers' meetings. When superintendent and teachers once learn the advantage of a good teachers' meeting, they will never willingly do without it. Even the great Miami Conference, located around the "hub" of our body of Christians, which is the Publishing House in Dayton, not one-half of her schools have reported themselves.

We ought to have such a report as this—better, if possible—from every state. Can any state show a better record of our schools? If Ohio has a report of all her schools made five or ten years ago, it will be well to compare them with this and note the improvement. This report should be preserved and compared with reports made five and ten years hence in order to ascertain the real improvement and growth.

Though we are located away out here on the "rim," yet we are interested in the work of our brethren in Ohio. And remember, the direction which movements take at the center affects our movements on the "rim" very, very much.

For our own sake, we hope our brethren will not make the denominational wheel revolve so fast to gain that which is better, as to throw us off the "rim" into the ocean. We would like to live and die with you.

Alden Allen.

Ogunquit, Maine.

THE UNPARDONABLE SIN.

In the Herald of February 20th I find an article written by S. A. Hutchinson, entitled "Sin Against the Holy Ghost," in which he says all sinners are guilty of this unpardonable sin while in this state.

Now, if this be true, as Bro. Hutchinson claims, will he please give the proof or the "Thus saith the Lord" how, when, and where they will find forgiveness in order to get them out of that state? The Savior says, "Whosoever speaketh a word against the Son of man, it shall be forgiven him; but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come." Matt. 12: 32. Now, if this be true, how can we apply it universally to all mankind as sinners?

Christ was addressing himself to the scribes and Pharisees who accused him of casting out devils through Beelzebub the prince of devils, and by so doing they committed a sin that was unpardonable. The Savior tells them "that all sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme, but he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation; because they [those wicked scribes and Pharisees] said he hath an unclean spirit."

Now, after reading these passages, can we have any doubts what the sinning against the Holy Ghost is? Can any words declare more plainly that it is the ascribing those miracles to the power of the devil which Christ wrought by the power of the Holy Ghost?

J. W. Cadwell.

Waukee, Iowa.

A PIONEER CHRISTIAN.

Nature has many undiscovered and unpolished diamonds, many mines of pure treasure yet to be developed. So in the walks and associations of human life we have many grand minds, precious jewels, undiscovered and unknown, who have talents rich and rare, that, outside of their own community, are not known to the world of usefulness. Some men become renowned by an accident, an incident, or circumstances, and but for this would never be heard of. Every community has its undiscovered and undeveloped talent. Circumstances are against them, and their orbit of usefulness is their home, their neighborhood, the church—all grand places for work.

The heading of this article has reference to Bro. James Blythe, of Haubstadt, Gibson County, Ind., who departed this life March 2, 1890. He was born March 12, 1808, in Giles County, Tennessee, and had he lived just a few days longer would have reached his eighty-second year. He never knew his mother and never met his father until he was married and was the father of two children, the former dying in his infancy and the latter being a soldier in the Indian war of that day. At the age of four years he came to Gibson County, Indiana. He was converted in 1832, joined the Christian Church, and was one of the oldest members of the New Liberty Christian Church, having belonged about fifty-eight years to the same church in the same neighborhood. After his conversion he was married in 1833 to Olive Mangrum, seven children being added to this union.

Father Blythe had large natural talent, was a fine singer, and eloquent public speaker, a power in prayer and exhortation, and attended the protracted meetings of all denominations, of which there were several in the community. He suffered six months with a rose cancer, and was ready and willing to die, and prayed to die. His funeral services were conducted mutually by Rev. William Clark, of the General Baptist Church, a life-long friend of the deceased, and the writer, on March 4th, Bro. Clark preaching a very able and appropriate discourse to a large audience. The family, the community, and the churches have lost a father, neighbor, and beloved brother. May God bless the bereft!

John T. Phillips.

A SAINTED ONE.

For many years we have known Sister Lydia Linscott, of Capron, Ill., who has just passed to the heavenly rest. She had long been an invalid, and it was often thought that she would precede the now sainted Elder to the spirit world. She was familiar with the general experiences incident to the ministry. She was a quiet, unassuming follower of Christ, and through long years of Christian training, over rough and cloudy ways, manifested a sweet spirit of resignation to the divine will. When others complained she was submissive and walked the paths of privation and trial with Christian patience. With her the development of the Christly character was not with noise and the sound of a trumpet, but the silent unfolding of the rose with its sweet perfume. She was the mother of a large family, and we think of her years of toil and suffering as the polishing of a jewel for a royal place in the coronet of the King. With her the weary years of care and anxiety have closed, the book of her life, with its pages of glory, is sealed, and now the pale face and folded hands speak of rest—sweet rest. Weary pilgrim, take thy rest, and after a while we'll meet thee in the breaking morn of an eternal day.

A. L. Ferguson.

East Springfield, Pa.

Herald of Gospel Liberty.

J. P. WATSON, ... EDITOR.
G. J. JONES, { CORRESPONDING EDITOR, AND GENERAL EVANGELIST.
MILLS HARROD . . PUBLISHING AGENT.

THE HERALD OF GOSPEL LIBERTY is published every Thursday at the Christian Publishing House, Dayton, Ohio, at $1.50 per year, in advance. Subscriptions for a shorter time will be received at the same rates.

All communications intended for publication in the HERALD should be written carefully, on one side of the paper only, and addressed to the editor, J. P. WATSON, Dayton, Ohio. The editor is not responsible for the opinions of correspondents. Rejected manuscripts will be returned if desired, and stamps sent for return postage. Anonymous articles will receive no attention. The editor indorses no advertisements.

All editorial utterances of a theological nature are to be accepted as voicing the convictions of the editor only. He only speaks for himself in matters of doctrine.

All letters on business of the House should be addressed to MILLS HARROD, Dayton, Ohio, to whose order all money orders and drafts should be made payable.

DAYTON, OHIO, MARCH 20, 1890.

All Pastors are authorized agents for the Herald. Terms $1.50 per year, postpaid, cash in advance.

All correspondence and communications for the Herald of Gospel Liberty and Sunday-School Literature should be addressed to J. P. Watson, Editor.

All business letters, drafts, post-office money orders, and all matters pertaining to the business interests of the Publishing House should be addressed to Rev. Mills Harrod, Agent.

—The address of Rev. Charles A. Beck, treasurer of Franklinton School, is Franklinton, North Carolina.

—Boil down the local items, brethren, in your correspondence as much as possible. The Field occupies too much space.

—The death of Mrs. Rhoda W. Cross, of Topeka, Kan., will bring sorrow to very many hearts. She was a noble, generous, and God-fearing woman. Full notice next week. Heaven console the friends.

—Begin to think about the Easter call. Thought is necessary to preparation and preparation is necessary to successful action. Yes, think about the call and gather all you can for it. Read the call carefully.

—J. K. Stockton thinks a glorious work for the Christian Church could be done in Hitchcock County, southwestern Nebraska, by a good missionary. Can not some one respond to his call? The fields are white.

—We would like postal-card answers to the following question from our ministers generally: Christian character is our test of fellowship. *What do you mean by Christian character?* Give your definition in twenty words or less.

—Do not, please, send us poetry with obituary notices, and make the sketches reasonably brief. A funeral notice should never be published as a mere advertisement of the minister. If it is not intended for the family friends, its publication is of little consequence.

—B. S. Crosby, Brushton, N. Y., has ordered four family Bibles from the House, and expects to order two more soon. He is delighted with the advantages we can afford, and all will be who patronize us. We can give you beautiful Bibles at a marvelously low rate. Try us and be satisfied.

—Deacon Mapes, of Hamburg, Iowa, hands us the cash for four subscribers to the HERALD, the subscriptions being gifts to his four married children. He suggests that all deacons follow his example, and the suggestion is a grand one. We are ready now to hear from the deacons.

—"Is a man any part of God before conversion?" No, nor afterward. He is very closely related afterward, so that he is as a branch to the vine, but he is a branch and not the vine. He is a part of God only as a child is part of a family, but a child is no more a part of the father than is one stone a part of another stone. God and man are two absolutely distinct beings.

—So far as we know, all Western churches of the Christians receive to the fellowship of membership on confession of faith. Baptism is not often urged as an immediate duty, and often is not mentioned in the revival sermons. Baptism is not obligatory or a condition of continued fellowship, but is usually urged by pastors as a duty. Baptismal services generally occur in the summer season, and more generally now than formerly.

—All missionaries should take notice of the following article of our Board by-laws: "Every minister employed by this society, if in the home field, must agree to take the general collections required by the American Christian Convention at all his regular places of preaching. A failure to take any of said collections shall forfeit any further payment by the Board, unless a satisfactory reason is given for said failure."

—Two weeks ago, in an editorial on "The Glorious Body," we inadvertently attributed to the *apostle* what should have been credited to *David*. The worst thing about a newspaper mistake is, it can not be corrected. It stands as a voice perpetually against you, and one of a most embarrassing form. With the pen we often err in what we know to be false, and an error once committed, the pen all too faithfully copies it with the next opportunity.

—We must not lose sight of the Home for Aged and Invalid Ministers. This is a present want, even though it must be deferred for the time. We know of one goodly bequest for the Home, and Rev. Myron Tyler informs us that an excellent sister has placed $100 in his hands to apply on a Home when founded. This thing should take shape at Marion, and need not interfere with any other enterprise. Meantime let our abler members remember the Home by bequests in their wills. We must, in some form, pension the soldiers of the cross who have served us so grandly. They have laid the foundations on which we, with comparative ease, are building.

—An article from Prof. Helfinstine, on the work of Le Grand Institute, reaches us as we go to press. It will appear next week. The school is doing grandly under its present faculty, but it needs and deserves a larger roll of students. The noble young men and women of Iowa should fill its halls to their utmost capacity. Iowa must rally around Le Grand. The general Church, whose interest in the school has been fully aroused, expects a liberal patronage of it by the families of the state. Show your appreciation of the school, brethren, and prove by your patronage that it was a necessity in fact. Without endowment, as it is, the patronage is all the more essential, for from this source must come the support of the faculty. Share with them in their sacrifices. Patronize the school. Let the spring attendance exceed that of all preceding terms. Rally around Le Grand!

—Did you read the report of Prof. Morrill, treasurer of the Biblical School, last week? This school is the child of the Church in a very peculiar sense, and the answer of many prayers rising from the hearts of more than one generation. Will we sustain this school with students and means, or will we allow it to sink into want and embarrassment by our indifference? In less than two months the school year will end, and it must have $500 from the people in each of these two months, to meet current expenses. What is this little sum for so many? Will *you* be one of 500 to send Bro. Morrill $2.00? We will gladly join you in this matter, and let us send the sum at once, for it is needed *now*. Please do not imagine that the 500 are so sure that your help will not be needed. All together, now, and let us roll this needed $1,000 into the treasury within the next ten days.

THREE MOMENTOUS WORDS.

If we were asked to name the three most momentous words spoken since the days of inspired speech we should say, "*On to Berlin.*" The weight of words is to be measured by the results they have produced, and in the light of the results of these words we should call them the most weighty of any uninspired words ever spoken by mortal lips.

And these words were spoken by a woman, she who at one time was regarded as among the most exalted and honored of women, and she who now is in a condition where pity, to the extent of commiseration, must be a chief boon.

It is declared to be a well-authenticated fact that when the late Emperor Napoleon III. and his cabinet could not decide as to the expediency of a declaration of war against Prussia, it was agreed to leave the decision with the Empress Eugenie, and her decision was uttered in the ever memorable words, "*On to Berlin.*"

The Bonapartists were delighted with the decision, and the enthusiasm with them was great for the struggle. "Ready, are you?" was asked of them. "Yes, and five times ready," was the reply. Napoleon himself took the field as the commander-in-chief, and Eugenie was left as regent in Paris. The day had dawned at last upon the most momentous of modern eras.

August 2, 1870, the French and Prussian armies began the conflict that was to decide the fate of royal families and the destiny of empires. September 2d, or within about six weeks after the declaration of war by Napoleon, the terrible battle of Sedan had been fought and the emperor and his army of 80,000 men were prisoners in the hand of William, the King of Prussia, and on September 4th the third republic was proclaimed in Paris. Soon Paris surrendered to the Germans as well as all the forts surrounding the city, and the conquest was complete. Never perhaps in the history of time was a nation so quickly and completely conquered, and France, by an immeasurable folly, had brought the grief upon herself and pity for her condition was almost an impossible thing. The world lifted its hat and cheered the Germans, who really had stood on the defensive in the war.

From Paris, the now immortalized Emperor William looked out into the faces of a greeting world, while acclamations of unbounded honor were showered upon him from the Fatherland. Almost immediately, and as if by magic, the various states of Prussia fell into line, and towering above a multitude of crowned heads, William rose into the pre-eminence of emperor, and the now unified nation on January 18, 1871, was proclaimed from the Palace of Mirrors, in Versailles, as the Empire of Germany.

France had lost Alsace and a portion of Loraine, former territories of Germany, and had been loaded with a debt exceeding that of any nation on earth, and this with an area less large than that of our single State of Texas. The Napoleonic dynasty was overthrown, and Napoleon and his family expatriated from France forever, while the monarchy, once more fallen, was succeeded the third time by a republic that promises to permanently abide.

With the changes indicated already in France and Germany, the momentous nature of Eugenie's words begins to appear, but other events, hardly less wonderful, and in some respect more astounding, also followed.

When the war began the patriotic spirit of Italy, under the leadership of its Garibaldi, Mazzini, and others of eminent worth, was held in check by the tyrannous intervention of France. Her Zouaves occupied Rome, and supported by an empire whose first ambition was the defense of the papacy, they bade successful defiance to the magnanimous spirit of the Italian leaders.

But, in the providence of God, France was reduced to such an extremity that her small contingent in Rome had to be withdrawn and the Eternal City freed from the presence of a hated foreign foe, Garibaldi and his compeers rushed to the conquest of the city and papal Rome became the capital of a now unified Italy.

Nor was this all, if indeed the chief result of the "On to Berlin," at the bidding of a woman. July 15, 1870, France had declared war against Prussia, and July 18, 1870, the dogma of papal infallibility had been proclaimed by Pius IX. in Rome. No decree so defiant of heaven had ever been issued by man. It was blasphemy in the highest degree, and it would seem as though God had at last withdrawn his sword of judgment from its scabbard. September 20th Rome was entered by Garibaldi, and Victor Emanuel became king of unified Italy with Rome for his capital, and the Temporal Power of the Pope was forever abolished.

Now sum up the results of the tragic words of the French Empress and see if they were not, indeed, the most momentous of modern utterances. The Napoleonic dynasty overthrown; the empire of

France transformed into a republic; the Prussian king a German emperor, with a unified empire in his support; Italy unified and as a new nation born in a day, and the Temporal Power of the blasphemous Papacy overthrown after a continuance of more than a thousand years.

Did such a train of results ever follow from any event of earth as followed from Napoleon's declaration of war against Prussia? Can we find on the tragic pages of history another such assemblage of mighty events as those here recorded? And can we not see the finger of Providence in these events? Did he not put down one and set up another? Did he not reign and rule among these sovereigns of earth?

And poor Eugenie? She who once dictated styles in dress for all the fashionable women of Christendom, has to-day a lot even more pitiable than many a penniless woman. Well may she say, looking into the heart of her personal misery, "Whose sorrow is like unto my sorrow?" Has she who opened rivers of blood across the fair plains of sunny France been met with the sword of God's vengeance? Whether or not this be so, no tale of misery can compare with hers. The crown stricken from her brow; the scepter torn from her hand; royal robes wrenched from her form; driven from her throne, her palace, her kingdom—all these only tell the least half of her tragic experience. Bereft of her royal husband, who must have gone to his grave with a broken heart, she scarcely lifted her head from this sorrow until her son, her only son and her last hope of earthly glory, was stricken into death, ignominously, by the assigal of a savage. Poor discrowned queen! What woman of humblest birth, in death's hour, with sweet hope inspiring the heart, can not retrospect the past with a richer satisfaction?

MINISTERIAL MENTION.

O. I. HATHAWAY, Harford Mills, N. Y., goes to Charleston Four Corners, and may be so addressed.

J. H. FRENCH, Carversville, Pa., remains another year with his church at their unanimous request.

P. R. SELLON, Batavia, N. Y., will remove to Castile, his former home, about April 1st. Correspondents will take due notice.

S. S. NEWHOUSE, Jamestown, Ohio, suffered from the prevailing influenza for two weeks, very severely. He is now improving.

A. SHAFER, South Valley, N. Y., will remove to Hartwick and assume the pastorate of the Hartwick and Christian Hill churches April 1st.

W. B. GOLDEN, Iowa state evangelist, reports two hundred and forty-six conversions at Polk City, up to March 11th, with the work still in progress.

C. L. JACKSON, Brooklyn, N. Y., baptized four persons March 9th, three March 2d, and two February 23d. This indicates healthy growth and the Spirit's power.

D. E. MILLARD, Portland, Mich., is at home by this time, if all is well. We have followed him with interest, and trust he has been greatly profited by his journey.

C. W. GAROUTTE, Greenville, Ohio, is making a second effort in special meetings, with the help of Rev. T. A. Brandon, of Hagerstown, Ind. Success attend the effort.

R. L. AMBER, Urbana, Ind., would be glad to settle as pastor and is ready for correspondence. He has been very successful the past year, and success is a good recommendation.

W. R. SPAID, Lubec, Maine, reports five conversions in the regular meetings of the past week. This week special meetings begin and Rev. J. J. Summerbell is expected to assist.

G. A. BROWN, Egan City, Ill., closed his recent meeting at North Grove Church with four accessions on profession. Major Allen of the church is doing good work for the HERALD.

GEORGE B JACKSON, Addison, Ohio, is having a grand revival at Lost Creek Church, with ten additions to March 18th. The good news comes from the joyful heart of Bro. George McCullough.

W. W. DEGEER, Rockford, Mich., died the second week in March, from a paralytic stroke. This will be painful news to many. We deeply sympathize with his mourning family. He was buried at Holly.

W. A. DOFFLEMYER, Clearville, removes to Purcell, Bedford County, Pa. He has just closed a meeting at Fairview, Bedford County, with thirteen conversions and eight members. He is suffering from prostration and was obliged to close.

J. W. WRIGHT, Willow Brook, Ohio, gave the House a cheering call recently. He was a student of the Bible School under Dr. Craig for two and one half years. In his New Bethel (Ohio) meeting (just closed), with Bro. Kirkpatrick's assistance, he received eighteen members.

Evangelistic Department.

The address of the General Evangelist, REV. C. J. JONES, *is No. 1 Tazewell Street, Norfolk, Virginia.*

Notes.

—The new church at Berkley is nearing completion. Bro. Beebe is now seeking to find generous souls who will help to put in the windows and doors. Fifty dollars will put in a memorial window with the name of the donor or donors, inwrought as a permanent memorial of Christian helpfulness. Are there not those who will come forward either as individuals or churches, and donate these windows to the church? Write to Rev. G. A. Beebe, Berkley, Va.

—The Union Christian Church of Norfolk, Virginia, which may now be referred to as in its swaddling bands, gives promise of healthful growth, and long and useful life. The mission church is moving steadily forward in its work. The Sabbath-school is growing very encouragingly, having shown some gain nearly every Sunday, and last Sunday having more in attendance than ever before. Our congregations steadily increase in numbers and apparent interest, our audience room being comfortably filled at the preaching services.

—We are glad to know that the C. C. C., that is, the Christian Correspondence College, is holding on its way, scattering its blessings far and wide. There ought to be an addition of one hundred new students within the next three months. There are many of our ministerial brethren who are at times disposed to mourn because in early life they were denied the educational advantages which others enjoyed. In the C. C. C. those who can not leave home to attend the college or university may, without leaving home, or diminishing their work where they are pastors, take up a line of studies, under competent and experienced tutors, which can not but vastly increase their powers of usefulness, and, to the same extent, their happiness in the work of the Gospel ministry. Come, brethren, send your names to Rev. M. Summerbell, D. D., Lewiston, Maine, and under God make yourselves strong with even additional strength for your noble work.

Evangeliam.

Evidently the Lord Jesus Christ intended that his Church should be missionary in spirit and work. So clear and emphatic is the Word of God upon this subject that we believe a given individual or church may approximately learn the extent to which they are Christian by the measure of their missionary spirit and work.

In the original organization of the Church we are divinely informed that "He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ."

It will be said by some and admitted by all that, to a certain extent, every pastor or minister of the local church must be a missionary if he would succeed in building up the cause of Christ. But it is not possible for the local church to meet the full measure of missionary demand by merely a strict reference to local interests and work. We have not time now to argue the proposition that such a course tends to make both church and pastor narrow and clannish in their sympathies and general disposition; but design rather to emphasize the thought that neither church nor pastor can meet the demands which God and man have upon them by merely attending to local interests, no matter how faithful they may be along these lines.

There is a distinct field for evangelistic work in the relationship sustained with other Christian organizations, and also with the outlying masses of people unconnected with any religious organization. "Go ye into all the world" may not be narrowed down to mean a commission merely to preach the Gospel to organized churches. The ordination under which every true minister of Christ goes to his work is catholic in its spirit, world-wide in sympathy, purpose, and work. As a distinct religious organization we have lost much by neglect, and how much we can only approximately know by seeing how much others have gained by earnest evangelistic work at home and abroad. What have we done? Something, it is true, but oh, how little! "Tell it not in Gath, proclaim it not in Askelon!"

As the work of the evangelist seems to be in some respects distinct from the labors of the pastor, it is the thought of some of the most faithful and experienced in the church that there ought to be an organization of the evangelistic workers in the church, a wise division of territory, a representative department in the American Christian Convention, and if possible, in every conference in the land. Lost opportunities can not be regained, but we may, in a certain sense, 'Forget the things that are past, and press forward to the things that are before," in the possibilities of Christian effort and results in evangelistic work.

If it be in harmony with the best thought of the Church let us have some suggestions as to plans of organization, and so wisely direct the forces we have as to win the best results to the Church and glory to the great Head of the Church.

ON THE WING.

NORFOLK, NEB, March 12, 1890.

I am so far on my way to Michigan, which I hope to reach on Friday, the 14th, after an absence from home of nearly two months. Having been graciously preserved from accident, and from many of the annoyances so frequently experienced by travelers, I feel very grateful to my heavenly Father for his protecting care and realize that I have been signally blessed in the long journey that I have taken, and hope to be prospered till the end is reached. I leave this evening for Sioux City, Iowa, and tomorrow shall take a train on the Illinois Central for Chicago, and thence to my adopted state. I have been spending a few days in Brown County, Neb, in the family of my brother-in-law, Mr. C. W. Kinsman, where I have found much to interest me, and, though pleased with the face of the country, I am not prepared to recommend it to my friends for farming purposes. Except for mining and stock raising, a large proportion of the country through which my travels have led me seems utterly worthless. And yet there is untold wealth in the mountains and on the plains of the "great West."

D. E. MILLARD.

NOTICE.

To the Christian Educational Society of Antioch College:

Dear Brethren,—You are requested to meet at Room No. 4, College Hall, on Tuesday, April 29, 1890, in order to elect a faculty for the year 1890-91. Also to examine the books, audit the accounts, reread the recorded transactions of the Working Board appointed by us, hear the reports of the president, treasurer, secretary, the professors, learn the amount of available funds from the endowment for the next year, and attend to any and all matters which may claim our attention in order that we may not be crowded with work during the commencement week in June.

S. S. NEWHOUSE, Pres't C. E. S.

Jamestown, Ohio.

Reduced Rates to the West via the Pennsylvania Lines.

Tickets at greatly reduced rates are now on sale at the ticket offices of the Pennsylvania Lines west of Pittsburg to Kansas City, Omaha, Denver, Pueblo, St. Paul, Minneapolis, and other important Western points. Persons contemplating a trip to the West or Northwest will find it to their advantage to confer with an agent of the Pennsylvania Lines before purchasing tickets. Quick time, the best accommodations, the fewest changes of cars, and baggage checked through to destination. Prompt connections through the Union Depots at Chicago and St. Louis. For full information call upon or write to the nearest passenger or ticket agent of the Pennsylvania Lines.

THE FALLEN WATCHMAN.

Elder Rilea, whose recent death was announced in the HERALD, was to me a very dear brother. Soon after his marriage he moved into the vicinity of my home—Knox County, Ohio. Then he was one of the wildest, sport-loving young men that I ever met; but soon after he became a very devoted Christian, and united with the church in which I was a member. He was very earnest and faithful in all his religious duties, and I assisted him in prayer and speaking meetings in different localities. He soon began to preach, his first effort being in the home church, and at the close he said that he had not done the text justice, and that he would try it again the next Sunday. But the people thought his first effort was the best. He followed his convictions of duty with determination and perseverance, and overcame difficulties and surmounted obstacles that would have deterred many others. He would form a circuit in large part where the Christians were not known, and preach every day or night, and twice on Sunday, traveling about 400 miles each month. He asked me to go with him on a tour of his circuit, and borrowed a horse and saddle for me and helped me to an overcoat, for it was winter. This circuit included part of Knox, Licking, Fairfield, Perry, Hocking, Vinton, Meigs, Athens, Morgan, Muskingum, and Coshocton counties. When we had been on the circuit several days he referred to a certain place, and said, "When we get there you must preach." I said, "I have never tried to preach." He said, "The church and the people expect you to preach, and you must comply with their wishes."

There he heard my first effort. He then referred to another place where a young Methodist preacher would be at the meeting. "I want you to go home with him," he said, "but he can not read a word." I went with him and spent most of the night talking with him and his father, for they were very anxious to know what the Christians believed; therefore, the sentiments of the Christians was the subject of conversation. Many ideas to them were new, but which they very heartily indorsed. I did not see that young brother again for many years; then I met him in Iowa, and he repeated in large part the conversation of that night in his father's house, and said he never had occasion to change his sentiments. The young brother who could not read, when we met again was the eloquent and powerful preacher, Moses McDaniel. Bro. Rilea had the credit of getting that noble man into the Christian ministry. He was a good helper, also, to many others who were deeply impressed with the important duty of preaching the Gospel of Christ. He was also very successful in winning many precious souls from the power of darkness into the kingdom of God's dear Son, and in organizing and establishing many churches. Surely he will have many stars in the crown of his rejoicing.

H. BEARDSHEAR

Our Mission Department.

CHILDREN'S MISSION.

PLEDGES.

"We herewith give our dime toward the support of Christian missionaries, to work in the home or foreign field."

"I hereby pledge one dime, or more, as a birthday gift toward the support of the children's missionaries."

"I hereby pledge one dime a year for each grandchild in aid of the Children's Mission."

"I will give one dime toward the purchase of an electrotype plate of some eminent minister for use on the HERALD page."

WE OWE THANKS TO

Rev. Hugh Beardshear, Ponca, Nebraska, for twenty cents for the Home Work. He wishes his dimes might be dollars. To Mrs. M. E. Workman, Danville, Ohio, for fifty cents. Sister W. is deeply afflicted, bodily, but her heart is warm toward the cause which she would serve in every possible way. Health will come by and by. The afflicted will all the more enjoy the final deliverance. To Rev. C. P. Wiggins, missionary, Stewart, Ohio, for twenty-five cents for E. S. Chamberlain, twenty-five cents for Mae B. Wiggins, twenty-five cents for Chester Wiggins, and twenty-five cents for Ida Nugent, Marietta, Ohio. Special thanks to the children. To G. W. Finley, Indianapolis, Indiana, for $1 for the Mission School, and to C. McDaniel, for $3 50 for the same work.

A SWEET LETTER.

Etta Clark, Pittsfield, Mass., says: "I find that my barrel contains another dollar for the Mission-work, which I now send. I am glad to belong to such a good cause, and I wish to be a willing worker, for I am always happy when I work for my Master." Etta is thirteen years old, and one of our most useful helpers. We thank her very much, both for her good work and her sweet words.

J. P. WATSON.

Dayton, Ohio, March 11, 1890.

FOREIGN MISSION.

I will give *something* each year, according as God gives me ability, in support of the Foreign Mission-work of the Christians.

"Go ye into all the world and preach the Gospel to every creature."—*Jesus.*

"Come over into Macedonia and help us." Acts 16: 9.

[Rev. Ellen G. Gustin, Corresponding Secretary, Attleboro, Mass. Mrs. Mary J. Batchelor, New Bedford, Mass., Treasurer of Woman's Board, to whom all moneys from the local Foreign Mission societies should be sent.]

CASH STATEMENT.

Cash in hand last week	$ 87 12
Since received	5 84
Cash in hand	$ 92 96

CORDIAL THANKS

We extend to J. B. Howsare, secretary of the Chaneyville (Mt. Zion Church, Pa.,) Missionary Society, for $2 in aid of the work; to John McVey, Shellsburg, Iowa, for thirty-four cents, and to C. McDaniel, Atlantic City, Iowa, for $3 50 for the same work. It is blessed to give to the Lord.

J. P. WATSON.

Dayton, Ohio, March 11, 1890.

Giving to the Lord.

Yesterday we read the 35th and 36th of Exodus as our lesson, and I was forcibly struck with the whole heartedness of the tabernacle workers. God wanted a place in which to meet with his people, and he told Moses to build a tabernacle, and we read in the 40th chapter and 16th verse that he (Moses) did just what he was told to do. In the 35th chapter, from the 20th verse, we have the account of this work—men and women both helped about it; the 26th verse says, "All the women whose heart stirred them up in wisdom spun;" and in the 29th verse we find it was those whose hearts made them willing. Now, there are several things about this working that I feel may be of use to those who are working for Foreign Missions.

The first is, they were going to do something they could see and feel—build an earthly tabernacle—and yet they went into the work heart and soul for God. Next, they were to work wisely and willingly. This was the secret of their success. Then they gave for the work something of their own, and that which many of our good Christian sisters think they could never part with; namely, their jewelry. The men gave their fine dress material; yea, they gave their very best to God. And those women who spun make me think of some of our poor sisters who can not work in the fine linen or set the precious stones in their proper place, but they can, if willing and wise, knit a pair of stockings or spin a piece of cloth. We must have the plain as well as the fancy workers. The result was the tabernacle was built and beautifully finished. It stood for God as a monument of willing service to himself.

Exodus 36: 5, 6 tells us that they had more than was needed, and had to stop bringing. Dear friends, shall we ever get to that point? We call ourselves "The Woman's Board of Foreign Missions," professing to work for the salvation of precious, never-dying souls, and yet only half in earnest, half willing, half wise. Dear sisters, shall we wake up and imitate those women of old? Who is willing?

AMELIA JONES.

A Voice from Japan.

So many personal letters have been written that there has been little time, after attending to household duties, to write a general letter. Our duties here as housewives are not lighter than in home land. We live not unlike the ordinary class, having not the variety of changes and courses in diet perhaps, but sufficient to satisfy our wants as well as our needs. The house, too, is quite comfortably and cosily furnished, as we brought considerable of wares and furniture from the States.

There is extant, and was with myself the idea, that a missionary's life was one of peculiar self-denial in abstinence and privation, but this kind of life does not seem to be conducive to best interests, as we are still human and dependent on material things. The *Missionary Review* of January, 1890, has an article touching this point, from which I quote: "Is a comfortable and home-like dwelling less necessary to a missionary's wife in a dreary, heathen community, where she finds perhaps no white woman besides herself, than to a pastor's wife in an American village? Of all women in the world, those who are weighed down with the sense of loneliness and the depressing contact of degradation and misery, which are incident to missionary life, need most the sanctuary of a home to which they may resort after the wearisome labors of the day—a bright little spot where they may find not merely comfort but the nameless objects of taste which shall remind them of the old home far away. Depression of spirits is often a more fatal cause of ill health and of failure than either the work or the climate."

We have no servants, as do all the other missionaries of whom I know, as labor is cheap and the plea is that time is more profitably used and health preserved by such an arrangement. I have not been able from this fact, as well as from my inability to converse with the natives, to do very much in the line of evangelistic work. The lady interpreter, too, has quit the work because of failing health; this cripples our efforts to reach the people.

At Sheba, where we went for an hour a week to meet the children, there was a good interest, the audience of adults outside exceeding the number of children present. The weather was so much in our favor that we could have the doors open and free to all who might please to stop. There was no time when there was any interruption or displeasure manifest, all seeming eager to hear what they could. Now that the celebration of the New Year is past we will renew our efforts in holding women's and children's meetings. The women are beginning to recognize their powers of influence in society and are very rapidly taking their place.

Mrs. Tsuda, who is the wife of one of the helpers, and has come with her husband from the north to join Mr. R.'s class in English and music, can speak some English. She is now giving me instructions in the native language. She has a great desire to learn our language, and shows an aptitude for teaching, which all foreigners claim the Japanese are especially deficient in. The women have a special liking for knitting and crotcheting, in which art Mrs. Tsuda is quite proficient. She, because of her knowledge of these things, will be a valuable addition to our Tokio people.

There is so much about the people here that is interesting that one can not in one or more letters give any conception of life as it is here. They are an independent people; while eagerly seizing everything new they try the novelty and adopt it if it suits their purpose.

If one needs to have and be able to give a reason for the hope that is in him, it is in this land of Eastern enterprise. Besides, we need while teaching others to be the more watchful and prayerful lest, like the Jews, we find ourselves doing that which we condemn in them, and so bring ourselves and the name of God into dishonor. Then, too, there is not the incitement, neither the helps that we have at home; the restraints are all wanting, so we are again warned that to grow in grace we must be constantly on the alert. We find the work pleasant, because of its yielding such ready and sure returns for services given.

Some elderly lady or ladies may be pleased to send us a piece of patchwork of simple design. The Franklin (N. H) people sent us some already basted, but it has not arrived at this writing. When it comes I think it will serve us a good purpose. Will you help us by all means that in some way these people may learn of Christ and his righteousness?

ALICE G. RHODES.

MIAMI (OHIO) CONFERENCE.

Notice is hereby given of the intention to change the order of business of the Miami (Ohio) Christian Conference so as to commence their annual session on Saturday instead of Tuesday. By order of conference,

N. DEL MCREYNOLDS, Sec'y.

Gleanings from the Field.

OHIO.

Chestnut Grove.—On December 7, 1889, we commenced a series of meetings at the Union Hall Christian Church, which lasted 10 days, and resulted in the church being greatly revived, with 20 additions and 6 baptisms. On January 21 we commenced at Antioch Christian Church. The meeting resulted in 16 additions, 2 baptisms, and some that had grown cold were revived. The Lord met with us on every coming together. The meeting lasted two weeks.....On the 20th of January I went to Bulahville and labored with Bro. H. Grover one week, when I was called home to preach the funeral sermon of Sister Shinley. Bro. Grover's meeting resulted in 19 additions. To God be all the glory.—W. W. CARDWELL, February 25th.

Bradyville.—February 6th commenced my protracted effort at the Ten Mile Church, Clermont County. On the second Sunday Rev. T. J. Bowman came to my assistance and did all the preaching, with power and great effect. The church was awakened from its spiritual death and went to work with a will, and sinners came flocking to the cross, crying, "What must I do to be saved?" Altogether, 32 persons united with the church. We were forced to close the meeting on Thursday night after beginning, on account of the sickness of the writer and of Bro. Bowman's little boy, but that night was the best meeting that I ever experienced in my life. The Spirit's power was there in visible effect. Twenty-five noble young men and women came out from the world and confessed their blessed Master. Many were so convicted that they had to leave the house, and everybody felt that the Lord was very near with converting power. God be praised for such work on the children of men. Much praise is due Bro. Bowman for his untiring work and unflagging zeal. Bro. Beckett, of the U. B. Church, was present with us most of the time, and rendered valuable assistance in many ways. Especial mention is also due Deacon Houser for his help and work in going out among the erring ones and inviting them to come to the Lamb of God. To God be all the glory for this victory over Satan, sin, and the world.—C. F. PARK, March 3d.

Ansonia.—We closed our meeting at Beamsville February 25th, with 20 additions, mostly heads of families. It was indeed a Pentecostal feast. Rev. O. S. Greene, of Fo. Recovery, was with us 11 days, and his preaching was with power and well received by all. Bro. Greene is one of God's noblemen, has made hundreds of friends, and will always be welcomed by our people at Beamsville. Rev. Mrs. Vinson was also with us during the meeting in the interest of the HERALD, and did much to enhance the interest of the same by her preaching and powerful exhortations. She continued with us to the close of the meeting, and received nearly half a hundred subscribers for the HERALD. Rev. Wm. Tate (resident member) very materially aided us in the good work with his prayers and appeals. Bro. Tate is one of our earnest preachers, and has been quite successful in his pastoral work this winter. May the good Father give him many souls for his hire. We think ourselves quite fortunate in having had the assistance of these ministers, and shall always remember them with pleasure. The Beamsville Church is one of the strongest in the county, both in numbers and spiritual strength. During our six years pastoral work with them over 200 members have been added to the praying army. Our earnest prayer is that it may continue "as a city set on a hill," both seen and known by its good work in winning precious souls to Christ.....Our meeting at Coletown closed on New Year's eve, with eight additions. Rev. Wm Terrill, of Indiana, and Bro. Harry Lott were with us, Bro. Terrill doing most of the preaching. The meeting was a good one, and great good was accomplished. We are now in the midst of a very promising meeting here, in the Ansonia Church. We are not able to accommodate the crowds which gather soon after sundown in order to get seats. Sister Vinson is with us and is doing good work for the HERALD, and also giving us valuable aid in the meeting. Bro. H. Lott is also with us, and is a power for good.—C. W. HEOFFER, March 3d.

PENNSYLVANIA.

Hyndman.—I left home on February 3d for Milligan's Cove and held a meeting there of eight days, assisted by A. R. Garland, who gave us good service. The meeting was not well attended on account of sickness and bad roads. From there I started for Whip's Cove, Fulton County, Pa. On my way I stopped with the brethren at Mt. Union, and preached for them on the 13th and 14th. On the 16th I found myself with the brethren at Whip's Cove. Here I met Bro. James R Logue, of the Southern Pennsylvania Conference, who preached for me on Sunday, but could not stay any longer, so I was left by myself to conduct the meeting. The meeting was a grand success. I stayed 11 days and received eight into fellowship, baptized nine, and solemnized one marriage at the church on the 19th. The church is much revived. I arrived home on the first day of March and found the church there still alive and working. I commenced the meeting at Gooseberry Sunday night, the 24. The fire here is beginning to burn, and two seekers forward pleading for mercy. To God be all the praise.—WM C. GARLAND.

East Springfield.—For the past two weeks the writer and family have been very busy in those preparations incident to going to a new field of labor. We had resided in New Carlisle for two and a half years, and many pleasant and happy acquaintances and friendships had been formed. Last December the friends from all the churches made us a very happy surprise, and now, on the eve of our departure, many friends extended their sympathies and well wishes, and one unknown friend sent us a five-dollar gold piece with his best wishes. Among the friends of the church I served I would mention Mother Smith (widely known as Aunt Sally), whose liberality and devotion and consecration to the Church is so commendable. For more than 60 years she has been faithful to the Church, and, when called to the heavenly rest, will be greatly missed by the church and the people of New Carlisle. For two years and a half we were the recipients of her noble generosity, for which we feel thankful. May a sweet and peaceful transit to the evergreen shores be finally granted to this mother in Israel is our prayer. Then we would tender our sincere thanks to Bro. T. J. Miranda and family, who so kindly tendered us the hospitality of their home for several days while we were preparing to come to this new field of labor. May the Lord abundantly reward them for their kindness. Our last Sunday in New Carlisle was very pleasantly spent in preaching by invitation, for the pastors of the Presbyterian and Methodist churches. By the way of the Bee Line and Lake Shore we reached our destination in safety, and the first Sunday in March met the people of our new charge and were made welcome by them. We ask the prayers of the brotherhood as we enter upon the work at East Springfield, Erie County, Pa. Let all address us here.—A. L. FERGUSON, March 3d.

INDIANA.

Sidney.—I saw in the HERALD of February 27th an appeal for patronage of our Sabbath-school literature from Christian churches. We take our own literature and expect to stand by it. By taking other literature we help to build up other churches that are antagonistic to us, and I hope our churches will soon learn where their interests are. We should co-operate together; without that we fail. I think our literature is good and very reasonable.—W. MESSIMORE, March 4th.

Warren.—I have just closed a meeting of 13 days with the Xenia Christian Church, which resulted in much good, the church being greatly revived and 15 added thereto. I was assisted by Bro. R. L. Amber, who did the most of the preaching. It was good, and Bro. Amber made many warm friends that will not soon forget him. This makes 19 accessions here this winter, and we hope others will follow.....The Eel River Conference will hold its next regular meeting with this church, and we are already busy making arrangements for its comfortable entertainment. Brethren of the conference, get ready and let us have a good time at our next conference. We are going to do all we can to make all comfortable that will come.....My meeting with the Antioch Church closed on February 22d with good results. This church had been badly divided, but the members came together and we had some grand day meetings, the church being greatly revived. The congregations were large, the interest good, three were added to the church, and we think the prospects for old Antioch are good. Bro. J. T. Allen, a young brother and one of much promise, preached several discourses to good acceptance, and made many warm friends.—WM. PURDUE, February 20th.

Mellott.—We would respectfully remind our ministerial brethren that our conference pledged $30 as interest on the $500 endowment fund of the Biblical Chair of U. C. College, and it must be made from public collections, so you will please take notice and govern yourselves accordingly.....We enjoyed the hospitality and Christian courtesy of Mrs. Rev. K. E. Miller, of Veedersburg, not long since. She is an untiring worker in the vineyard of the Lord, and reported a pleasant time during her last visit to Pleasant View. Next week she goes to assist Rev. Robert Harris, president of the Illinois State Conference, in a series of meetings at Urbana. The fifth Sunday she will occupy Bro. Akers' pulpit at Mellott, her former home, and in a few days will be re-enforced by Bro. Simons, and they will conduct a series of meetings at that place.....Elder L. W. Bannon, of Yeddo, had to abandon his revival services on account of prevailing floods, which have done great destruction in the southern tier of counties.....We fear that the cause of the Christians will prove to be a failure in Veedersburg, as there is no preaching there regularly by any of our ministers. Those who have labored there in the past are not to blame, but there are brethren there who are amply able to erect a house of worship, and their not doing it has been a serious loss to our cause.—R. H. GOFF, March 7th.

Merom.—The winter term closed Tuesday, March 4th, and to-day a number of students went home, some to remain, but most of them will return to attend the spring term. The reports from others, who are expecting to come, make the outlook very encouraging. We feel safe in saying that a more earnest set of workers can not be found in any school than has been at U. C. College this term.....Bro. Bell visited the college February 12th, and at 3 P. M. he met the Berean class and used the hour in a very practical talk to the class. At night he lectured in the chapel; subject, "Be True to Thyself." No one who desires to be true himself could say but that it was good. From the proceeds of the lecture the Professor sent 72 volumes of choice literature to be added to the library. Many thanks; come again, Professor.....On the night of the 22d Washington memorial services were held in the chapel. The meeting was presided over by Mr. R. Emerson, of the Freshman class; opening prayer, A. R. Bosworth; address, by the chairman; song. His generalship was presented in an essay by John Eubank, a member of the Sophomore class; the Freshmen had Miss Kahl for their representative, which was well done in the reading of a poem; the Seniors had T. K. Mower, who never lacks for words, to present his political career with an oration; the Bereans had that noble characteristic, which ruled that great and good man, brought out in an oration by A. R. Bosworth; benediction, by President Aldrich. The Sunday night services in No. 11 were memorial, in which a goodly number took part.....E. A. De Vore returned home from Newton, Illinois, last Monday, where he had been assisting Bro. Carmean in a meeting of days. He reports favorably from the meeting.....The church at Big Springs has been made to feel deeply the loss of two of its members recently by death—Sister Anna Turman, who died on the 2d, and Wm. Burk, on the 6th of February. They were both exemplary Christians, and we rejoice in that our loss is their eternal gain.....Prof. Fairfield is spending a few days at the State Normal, gleaning for the benefit of the normal classes of the spring term, so those who want instruction in that department need not fear.....The outlook is indeed encouraging for U. C. College, and if every minister in Indiana and Illinois would make an effort to send one student each year to us it would not be long until other buildings would have to be erected for their accommodation. Bro. De Vore reports four from Newton. Who will do as well?—M.

ILLINOIS.

Tilton.—We expect to convene a special meeting the third Sunday of this month, if the Lord will. Our members are all in peace and harmony. Bro. S. Swisher is our pastor, and is giving good satisfaction. We have a good Sabbath-school considering the time of year, our general attendance being about 60. We have preaching almost every Sunday night. Rev. David Harrington preached for us Sunday evening last. We ask the prayers of all that our protracted effort may result in good. There is a vast amount of work to be done here. —W. H. MCKERN, March 1st.

Avon.—I was appointed Sabbath-school secretary of the Western Conference, and also of the State Conference. I feel my inability for the work without the aid I can get from every direction. I have found one plan in the duties of life that works well, and that is to begin in time so as to investigate thoroughly. The first item of interest is to try in every possible way to have our own literature put in every school that is held in our conferences, for we hold ours second to none, and we hold that this can be brought about by every pastor using his influence in this direction. Some changes have been made in this direction since our last conference. Where Cook got about $13 from one school last year Dayton will get that amount this year, and my prayer is that all lovers of the Christian Connection will work in harmony. Then prosperity will be realized. I see in the report of the Ohio State Sabbath-school secretary that but a small number of ministers take part in this great work. There may be good reason for this, but we think that a minister's presence in a Sabbath-school has a wonderful effect on the school for good. If every minister will look well to this point every Sabbath-school report will be presented in proper shape. We must work in harmony, and with a united effort we can have a report to bring before our next conference that we all may know our Sabbath-school standing in the state. I would ask of each pastor of the Western for the names of the church clerks in their charges.—MRS. J. E. AMOS.

IOWA.

Hopeville.—I closed my fourth and last protracted meeting on my charge (I expect to be with Sister Jones at Thayer and Osceola in a series of meetings yet this spring) with the Pleasant Valley Church last Friday night. This meeting was of 20 days' duration, and my father, Elder R. A. Creger, and Elder John Reed, were with me a part of the time, but were not able to give much assistance. This is the most peculiar church I believe I have met with. We labored hard and faithfully, but seemingly failed to command a hearty co-operation of the church and friends in the vicinity, and the last week of meeting was so stormy and cold that the attendance was very small, which was against the interest of the meeting. But God be praised! we had a very good meeting, church revived, with 12 additions. We have labored this winter under very unfavorable and discouraging circumstances, but we close our winter's labor with 63 accessions on the work. This is our first work. Pray for me.—A. R. CREGER, March 4th.

Shiloh.—Bro. Burnett, in company with Bro. Maxwell, our county independent missionary for the organization of Sabbath-schools in each local district, commenced a meeting February 12th. The church was active, prompt in attendance, with a will to work for the Master. Sunday, 16th, I was pleased to be present and see so many of our Father's children commemorate the communion of our ever blessed Lord and Savior Jesus Christ. It truly was a grand, good time, and one long to be remembered. The Sabbath-school also was excellent. Bro. Alf Chilcote, the superintendent, is also a good worker and well liked by all. The meeting closed on the 24th with five additions to the church. May the Lord still continue to bless Shiloh and carry on the good work of reformation until the whole neighborhood is brought into the fold of Christ. Bro. D. S. Jacobs is still very low. He is only waiting the summons when he shall be free from the prison house of clay and go to meet loved ones on the other shore. May the good Lord bless him in his declining moments.—E. W. SAGE.

Le Grand.—February 2d I began a meeting with the Le Grand Christian Church and continued until the 19th of February. The meeting was one of great interest and power. I never was in a meeting in which greater harmony of feeling and action was manifested. Members and ministers of other churches took hold of the work with commendable zeal, and a spirit of union prevailed throughout the entire meeting. The brethren of the church had arranged their work, prior to the beginning of the meeting, so they could attend the meeting most all the time. Our day meetings were of unusual interest. A number who had once professed faith in Christ, but had grown cold, were renewed in the spirit of their minds. During the meeting there were 29 additions to the church, and a number converted who have not yet united with any church. One of the most interesting features of the meeting was the work among the students. Some of our brightest and best students came out on the side of the Lord, and we think others will follow soon. We have some very earnest Christian students in our number, and they are doing good work for the Master. It shall ever be our aim, while connected with the school, to keep before the minds of the students this idea—that the highest object of life is the honoring of their Master, with a childlike trust and obedience to his commands. As far as I can learn the patrons of the school are well pleased with the progress their children are making, and, using the expression of some of the students, "I never enjoyed school so much in my life," I conclude that all must be well pleased, for, if patrons and pupils are pleased, the teachers must be. The good will among students and teachers indicates that there is good work being done. Prof. Myers and wife make it very home-like for the students. Mrs. Myers is an excellent matron, and exercises a motherly care over the students, and when they are sick she spares no pains in trying to make them as comfortable as possible. We hope we will be able to greet a number of new students at the opening of the spring term.—D. M. HELFINSTINE.

MISSOURI.

Iberia.—I have just closed a three days' meeting with grand success. Twelve joined the church, seven of them obeying the Lord in baptism. The roads were very muddy, but the people paid little attention to mud. The attendance was large, day and night. The church is in a prosperous condition. Brethren, let us be faithful and pray for the good work to go on.—C. M. SEATON.

NEW HAMPSHIRE.

Manchester.—Mrs. Julia A. Roberts, of Haverhill, Mass., passed into light February 17th, aged 80 years and 14 days. She was the widow of the late Deacon Oliver H. Roberts, and mother of Rev. O. A. Roberts, formerly of Salisbury Point, Mass., but now of Melrose, Mass. Mrs. Roberts, more than 20 years ago, was stricken with blindness which soon became total. Before her affliction she was active in the religious and charitable works of her time, and a most faithful and devoted member of the South Christian Church of Haverhill. She leaves four children—two sons and two daughters—to mourn her loss. Rev. E. A. Hainer officiated at the funeral..... Some one has placed in the hands of the editor of the Haverhill (Mass.) *Gazette* $25, to be given to any one who can find in the Bible an express command to baptize infants, and an unmistakable instance in which an infant was baptized. The offer was to hold good until the end of February.....The King's Daughters, connected with the Christian society of Manchester, gave a supper and tea social in the vestry of their church Thursday evening, March 6th, which was largely attended, and a net sum of about $30 was realized which will go toward paying off the society debt of their church building..... I received a letter from Rev. H. J. Rhodes, of Japan, in which he says: "I am trying to do what I can in the work here, but our people little realize the disadvantages under which we labor, both because of the small salaries and also the limited means at our command in carrying forward the work. We should have, at the very least, $5,000 every year—even with our present force—and if we open new places we must have more workers, which will need more means. Our ministers should take an active part in this work, so as to create enthusiasm among the churches."—JOHN A. GOSS, March 8th.

NEW YORK.

Orangeport.—Our annual donation visit was held on March 5th. I received $136, and hereby thank those interested for their generosity. Allow me to add this was a true donation for the pastor, and not included in salary.—CYRUS MENDENHALL, Pastor First Christian Church, Royalton, March 11th.

St. Johnsville.—We are holding special services at the Christian Church in this place, this week, and are encouraged in the work. There have been six converts recently, and others tell us they are "thinking about coming to Jesus." We hoped to have some help but could not procure any one this week. Our friends of this place gave the regular annual donation Thursday evening, February 6th, and raised about $80, for which we are thankful. We are kindly cared for, financially, but we are praying for more souls for Christ.—G. W. MORROW, March 12th.

Castile.—We have in our society a fine list of ladies who can interest the hearer in the rendering of selected sermons. March 9th Miss Jennie Post was the orator. .....We find on our records, from the beginning of the year 1822, the pioneer life of Rev. William True, who commenced preaching in private dwellings, sawmills, barns, and school-houses for the greater part of the time. After the sermon he would repair to the little Jordan that runs through our village, where he baptized. August 6th of that year we find the names of 17 individuals who entered into covenant with each other and their God, taking the Scriptures, as given by inspiration, as their rule of faith and practice, all of whom have entered into rest. Elder True used to travel 15 miles from his home in Covington to meet his engagements, and after 13 years' service measures were taken to retain him for one-half of the time, and a subscription put into the field in support of the Gospel, with A. B. Rose and R. Smith, committee. Nearly 20 years did he do effective work in winning souls to the Savior. He felt the woe pronounced if he did not preach, and went forth bearing precious seed, tarrying not for a thousand dollars to meet his vision. But I find times have changed very much; the larger the salary now the greater is the call, and principle is sacrified to that extent that many drop out of the Christian Church for those of the sects and orthodox superfluities. If the Christian Church is founded on Christ the solid Rock we would better stand firmly on the sure foundation that can not be removed.—E. P. PHELPS.

Westbury.—Rev. Alice A. Draper, who has been pastor of the Christian Church here for the past 18 months, preached her farewell sermon to the people generally last Sunday morning, followed by a very interesting talk to the young people Sunday evening. The house was filled on both occasions. Her text, Sunday morning, was one that will not be soon forgotten by those who were present; namely, "The fire shall ever be burning upon the altar; it shall never go out." At the close of the morning service many eyes were red from weeping while the choir sang, "God be with you till we meet again." Sister Draper has won many friends during her short stay here, as was seen at her home on Tuesday evening, February 25th, all being invited for a farewell visit with her. Notwithstanding the rain that fell nearly all the day and night and the unusual depth of mud, the house was filled; and had it not been for the entry rooms in the other part (as the building is arranged for two families), we do not know where Sister Draper would have put us all. The Ladies' Aid Society furnished ice-cream and cake, thereby gaining a nice sum for their treasury. Sister Draper leaves the church, Sabbath-school, and prayer-meeting in a good condition except no pastor, but we hope to secure one before long. There are no church debts, and some money in the treasury. Upon the whole the church should and *does* feel thankful that everything is as well with us as it is. Mrs. Draper left for Westport, Mass., on Monday morning, where she is to serve as pastor for the coming year, and at a much larger salary than is paid here. May the Holy Spirit guide, lead, and protect her, and if it be God's will that we never meet her in this world again, may we ever keep the fire burning upon the altar, and finally be gathered, one and all, where parting is no more.—MRS. G. E. TATOR.

OHIO.

Hollansburg.—In February I held a protracted meeting of two weeks at Hollansburg, Darke County. Rain and prevailing la grippe in and out of the church did not stay the people. Day and night meetings were largely attended. The afternoon fellowship services surpassed in spirituality and power anything I had ever enjoyed. In song no church I have known equals this. For a generation music has been a favorite study in the village and community. No choir, for all the congregation are the choir, singing with time, harmony, accent, and fine musical expression. May all the churches seek more the help of song. Elder E. M. Rapp, of Fletcher, Miami County, assisted all through the meeting. He is a wise, prudent, consistent, and strong man in such a meeting. His sermons were very good, well-selected in subject, methodical and logical in arrangement, delivered in an earnest, loving, winning, spirit, and followed by exhortations of power. The denomination has but few better pastors and protracted meeting preachers than Bro. Rapp. There were five excellent additions to the church, with prospects for others. As is too often the case, other engagements required a premature closing of the meeting.—H. Y. RUSH.

West Milton.—A late meeting of two weeks in our pastorate at this place resulted in four additions. Sickness kept many families away, both in and out of the membership. But all the services were well attended. Elder C. V. Strickland, of Argos, Indiana, was with us a little over a week. He is the author of "Evangelist's Songs of Praise." As a preacher he is easy, fluent, and fascinating in style. All his discourses were interesting and good. His musical ability also did much to draw the people, and to fill the house with attentive hearers of the Gospel. We have a good membership at West Milton, with many hearers of a degree of reading and culture that allows no idle hours in a pastor's pulpit preparation. In some respects this is one of the pleasantest of all the pastoral fields of our people in the West. They have formerly enjoyed the efficient pastoral and pulpit work of such men as Elders Jay, Merritt, E. A. De Vore, C. J. Jones, G. B. Garner, and others. My own pastoral charge commenced with last conference. Elder G. B. Garner was with us the last three nights of the meeting and gave valuable assistance in the services. Bro. Garner is a good man, a grand neighbor, and a most unselfish man in his zeal for Zion's prosperity in his own and all other fields.—H. Y. RUSH, March 13th.

Hamersville.—The writer held protracted services with the church at Five Mile, Hamilton County, beginning December 10, 1889, and continuing 12 days with good interest, with one addition on confession and three by letter from the Methodist Church. I had no ministerial assistance. December 26th I joined Bro. S. D. Bennett, of Lebanon, in a meeting at Bethany, Warren County, and remained nine days, during which time Bro. Bennett received nine additions by confession. Bethany was certainly fortunate in securing and retaining Bro. Bennett as pastor. January 12th I began a meeting with the church at this place (Hamersville). Bro. Bennett came to my assistance and remained a week, impressing the people by his spiritual preaching, and gaining their love and good will by his friendly ways. He was called away by the sickness of his wife and has, up to the present time, filled none of his appointments, but remained constantly at her bedside. During the meeting here five were added to the church, and we had one addition at the morning service yesterday. February 23d I began protracted services with the church at Christian Chapel. The meeting was continued until March 6th, and was closed with good interest but no additions. This has been a very unfavorable winter for special meetings. The bad weather, muddy roads, the universal scourge—la grippe—and the sickness which followed it have presented a combination of obstacles seldom met with.—ARTHUR S. HENDERSON.

Mt Sterling.—Pleasant Southward, the aged father and servant of the Lord, desires to say through the HERALD OF GOSPEL LIBERTY to his many friends that he is still at his old home near Five Points, Pickaway County, and having very fair health for one who has passed his 89th year. He often thinks of the happy greetings of brethren and ministers who have, in other years, stopped with him, as his house has, for more than half a century, been the preacher's home and stopping-place. Scores of his former guests have departed this life and gone up to enjoy a grander entertaining; yet he wants to say to the living ministers, "When you come this way the latch-string of my door is still out and your company will be most welcome, until I shall be called up to join the happier guests at Father's house." Fifty-five years have passed since a camp-meeting was held at Boiling Springs, near Palestine, at which time and place the Deer Creek Conference met, and he was made a deacon and has held that relation to the church ever since. A few Sundays ago, at the communion season at Shiloh, he was present, and gave a very interesting talk on the occasion, briefly reviewing the past and expressing a hope for the communion to come, feeling assured that the hand which has led him through all these years will lead him home. A letter from a former acquaintance will be a welcome visitor at his home. He was a subscriber for the Christian *Palladium*, and has been a continuous subscriber for it and the HERALD OF GOSPEL LIBERTY to the present.

INDIANA.

Elwood.—I began a series of meetings with the Tampico Church, commencing February 22d and ending March 11th, with good results, 21 being added to the army. The church was greatly revived. We had the assistance of Bros. Kob, Comer, Hercules, and Sister Shannon, Bro. Kob preaching some of the ablest sermons of his life. There are many at this place to follow. There never has been a time when our labor has been so much demanded.....We have four new subscribers for the HERALD, and more that will subscribe in the future. Brethren, pray for us.—F. M. PATRICK, March 12th.

Goshen.—I have been confined to my room for several days with nervous prostration, but am convalescent now.....Rev. T. M. McWhinney writes me he will probably dedicate the new temple at Marion May 4th. .....Nothing preventing we will be ready to dedicate a beautiful chapel (brick) at Millersburg the last Sunday in May or first Sunday in June.....We now have on sale tickets for Prof. W. A. Bell's lecture, "Young America and his Sister," in the Christian Church of this city, April 24, for the benefit of the church.....Rev. V. R. Miller just closed a profitable meeting at the Spring Hill Church. He will commence his meetings in Michigan next Saturday.....Father Benner, of the Waterford Church, is very ill, and his death is expected at any moment. Father Benner, I think, was a charter-member of the old Knob Prairie (now Enon) Church in Ohio. He with his companion came to Elkhart County, Indiana. He was also one of the charter-members of the Waterford Church. His hands have always been open to the Christian cause.....I contemplate preaching two sermons at Xenia, April 3d and 4th. Xenia is our old home. .....Rev. B. F. Rapp is well received at Bluffton. We wish the pastor and his people a profitable year. We think that the faithful ones there deserve blessings..... Eaton (Delaware County) will build a chapel this spring. They have nearly $1,000 subscribed.....We feel confident now that our cause at Goshen is no longer a "hope so," but an established fact. We are encouraged to look up. .....We have a choir of 25 to 30 voices at Wakarusa, led by the modern "Psalmist," Bro. David Longnecker, and on all my work we use the "Songs of Praise," and have no hesitancy in recommending them to the public as splendid.—J. J. COPELAND.

MICHIGAN.

Romeo.—The cheering news comes from Middleton that some 18 souls have been born into the kingdom, and at date of this information the work was still in progress.....A letter from Bro. Clark informs us that about a dozen persons have dedicated themselves to the service of God.....A general evangelist is now conducting a meeting here at the Methodist Church, and there are signs of a spiritual awakening. Last night our organist took a bold stand on the Lord's side. Others in our congregation are "almost persuaded."—E. MUDGE, March 6th.

ILLINOIS.

Danville.—It is Bro. Lefever and not Bro. Leas that is moving to Urbana.....Sister Miller received three volunteers at Atwood last Sunday.....Bro. Exley captured three more at La Place. Glory be to God!.....Bro. Green reports a good time at Poage.....Sister Libbie Hall, of Urbana, came near being dragged to death a few days ago by a runaway team. Luckily no bones were broken but many bruises.....I was at South Prairie last Sunday. The spirit is still running high, and we had one of the sublimest, most spiritual, and impressive communion services I ever experienced. Thank God we can count four more in that great army, and one is one of the most prominent men in that community. Just think that six weeks ago there was no organization, sin was abounding and prevailing, and now an organization of 80 members and all doing their utmost for the Captain of their salvation! I will preach for them until next conference on the second and fourth Sundays.....Bro. Hodge reports a grand spiritual feast and communion at Lebanon.....Bro. Harris is just recovering from a very sick spell..... Bro. Brown preached at Tilton last Friday night; also, Bro. Miller, of Merom, on Sunday night at the same place. We met Bro. Brown on his way to Hope; also, Bro. Patterson, going to Willow Branch, who returned very sick.....If some of our eminent divines were as ready to go out in the hedges and highways and preach Christ as they are to controvert and quarrel over baptism and other worn-out hobbies, over which the readers of the HERALD feel but little real interest, a great work would be done and hundreds if not thousands would take the HERALD that do not, just on account of the above. Oh, that our ministry would study to preach Christ acceptably, for which the world is hungering, and on which our salvation depends! Having been out this winter for four months in revival work, that is the great obstacle we met everywhere in endeavoring to secure subscribers—"Oh, your preachers are always quarreling over some hobby, and we are sick of it." Brethren, let us remember that a greater part of our laity have elaborate libraries and know just as much about the root and definitions of baptism, and the atonement, and resurrection as we can possibly know, and when they take up the HERALD to read they want something edifying, exhilarating, and instructive; therefore, stop displeasing the readers and crippling the agent in his endeavors to multiply the number of readers, and embarrassing the worthy editor in compelling him to put forth that which he knows is not advisable nor food, rather than offend you. Yes, we want meat and sincere milk—"Christ, Christ!"—G. W. DRAPER, March 13th.

WISCONSIN.

Richland Center.—We have just closed one of the most interesting quarterly sessions of the Richland Union Christian Conference with the brethren at Sugar Tree Chapel. There was a deeper manifestation than usual in spiritual work, one addition to the praying army, and two young men about the same age were, upon recommendation of their brethren, licensed to improve their gifts in the ministry. Praise the Lord! Their names are George W. Jones, of Ithica, and James S. Stetler, of Viola. Preaching during the session by Bros. Jones, Stetler, and McNees. The next quarterly is to be held with the Excelsior Union Church.—J. H. MCNEES, Sec'y, March 3d.

It is Worth Reading.

We understand a busy man's views in regard to prolixity. In these days affairs proceed at a railroad rate, and there is no time for unnecessary ha t, so we fall in with this idea momentum, and briefly call attention to the essential points of a vital matter, or rather, we let others do it for us. Here are extracts from two letters which need no further comment:

BEISTERTOWN, MD., Feb. 15, 1888.

I would like to see you and tell you what Compound Oxygen has done for me. It was slow but sure. Now, almost after two years, after using only one treatment, I think I can say truthfully my health is as perfect as it can be on earth. Two doctors of Baltimore examined me and said mine was a hopeless case of asthma, and I will not tell you how much I have suffered with my lungs. MRS. MARY R. IRELAND.

A concluding extract from another letter will furnish most satisfactory reading:

MYERSVILLE, MD., August 6, 1888.

I believe the Compound Oxygen Treatment to be an invaluable remedy, because of the incalculable benefit I received from its use. REV. A. M. SMITH.
Pastor of Ev. Lutheran Church.

We publish a brochure of 200 pages regarding the effect of Compound Oxygen on invalids suffering from consumption, asthma, bronchitis, dyspepsia, catarrh, hay fever, headache, debility, rheumatism, neuralgia; all chronic and nervous disorders. It will be sent, free of charge, to any one addressing DRS. STARKEY & PALEN, 1529 Arch Street, Philadelphia, Pa.; or 120 Sutter Street, San Francisco, California.

Book Notices.

THE PREACHER'S ASSISTANT for March is fat with good things as usual. It is a grand help, and within the reach of all ministers. $1 a year. Frank J. Boyer, editor, Reading, Pa.

THE KINDERGARTEN for March is a very bright number, and will give peculiar satisfaction to its friends. A sample copy will prove its worth, if not its perfection, in its line. $2 a year; 20c. single copy. Alice B. Stockholm & Co., Chicago, Illinois.

THE LOOK OUT for March is as bright and breezy as the month it represents. It is a bright magazine of thirty-two pages (monthly), and published for the clubs and orders of "Ten Times One is Ten." $1 per year; ten copies, $5. J. Stilman Smith & Co., Boston, Mass.

THE INDIANA SCHOOL JOURNAL for March contains very much deeply interesting matter. It is always brimful of the best of information, and the fire of opposition, on a certain line of late, only shows its real worth. It has, with all the rest, an independence of thought and action. Send for sample copy. Prof. W. A. Bell, Publisher, Indianapolis, Indiana; $1.50 a year.

LEND A HAND—A RECORD OF PROGRESS. Rev. E. E Hale, editor. The March number ably treats of "Pauperism," "University Settlement," "Toynbee Hall," "No change," "The Apache Captives," "An Indian Reserve," "Bartholdi's Statue of Liberty," "What is Success?" and "A National Philanthropy." $2 per year. J. Stilman Smith & Co., Boston, Mass.

Marriages.

GORDON — FERRIER— Married, January 24, 1890, by E W. Sage, Wm. Gordon and Arminda Ferrier, both of Washington County, Iowa.

THOMPSON—FRY—Married, at the residence of the bride's parents, in Coletown, Ohio, January 1, 1890, by H. L. Lott, James Thompson and Miss Minnie G. Fry.

MINTON—COLLETT— Married, at the residence of the bride's parents, in Ansonia, Ohio, March 5, 1890, by H. L. Lott, Wm. E. Minton and Miss Martha J. Collett.

CLIFTON—LUSK—Married, at the residence of Wm. Lusk, in Baldwinsville, N. Y., March 6, 1890, by Rev. A M L tts, Lewis J. Clifton, of Van Buren, N. Y., and Anna L Lusk, of Pomona, Florida.

Obituaries.

LONG—Died, in D yton, Ohio, March 4, 1890, Elsie, daughter of A. G. and Ella A. Long, in her 4th year. L.

LINTON—Died, near Stewart, Ohio, February 11, 1890, infant child of Mr. and Mrs. Wm. Linton, aged 9 months. Services in the Baptist Church at Frost, conducted by C. P. WIGGINS.

SNEVIL—Died, February 14, 1890, Frederick Snevil, in his 42d year. He leaves a wife and eight children to mourn his loss. Services conducted by the writer. J. M. CARTER.

MARTIN—John A. Martin was drowned at Coletown, Darke County, Ohio, March 1, 1890, aged 1 year, 3 months, and 6 days. Services held in the Coletown Christian Church. Sermon by C. W. HEOFFER.

FALL—Sarah A. Fall died at her home near Woodington, Darke County, Ohio, February 26, 1890, aged 74 years, 7 months, and 13 days. Services held in the German Reformed Church, near the above-named place. Sermon by the writer, assisted by Rev. Harry Lo t. C. W. HEOFFER.

McCLURG — David McClurg died near Rossville, Darke County, Ohio, February 26, 1890, aged 21 years, 6 months, and 28 days. Services were held in the Teagarden Christian Church, three miles west of Ansonia, Ohio. Sermon by the writer, assisted by Rev. Harry Lott. C. W. HEOFFER.

CLARK—Walter Clark was killed in a railway accident at Strawn, Texas, February 25, 1890, aged 22 years, 11 months, and 3 days. Services held at the home of his father, near Woodington, Darke County, Ohio, March 2, 1890. Sermon by the writer. Interment in the Greenville Cemetery. C. W. HEOFFER.

HAGEMAN — Mrs. Cornelia Ann (Little), wife of Isaac Hageman, died August 27, 1889, aged 67 years, 6 months, and 7 days. She joined the Christian Church 35 years ago, and lived a Christian life. Services conducted by E. W. Irons at her residence in Ellisville, Fulton County, Illinois. I. H.

NUGENT—Died, at his home in Marietta, Washington County, Ohio, February 17, 1890, Rev. J. M. Nugent, of the Disciple Church, in his 74th year. Bro. Nugent had been a resident of Marietta for about 23 years, and was held in very high esteem. He leaves an aged companion, one son, and four daughters to mourn. C. P. WIGGINS.

GURNSEY— Stanton, youngest son of W. W. and Bell Gurnsey, of Huntersland, New York, died January 5, 1890. Marion, a ten year old son, died February 14, 1890. Funeral services by the pastor, Rev. D. P. Warner. Each leaves a twin brother. Marion was conscious till the last and said: "Tell papa I was so sick I had to die." The mother endured the sad and severe affliction with wonderful Christian resignation seldom witnessed. May that absent father hear and heed those angelic voices calling him into a Christian life and to a home in heaven at last. This afflicted mother with her four remaining children will soon join her husband in the far West. A. A. LASON.

STOVAL—Amos D. Stoval was born September 8, 1873, and departed this life January 21, 1890. At the revival at Atwood, Illinois, he was converted December 18th, and united with the church. He was also an honorable member of the Good Templars Order, and was buried by that order. So ended a short life in this world and a short life in Christ. He leaves an aged father, mother, brothers, and sister. But they "mourn not as those who have no hope." How important it is to be ready when the King comes! Funeral in the Christian Church at Atwood, Illinois, by the writer, assisted by Bro. Coleman, M. E. pastor, and Bro. Edwards, Baptist minister. MRS K. E. MILLER.

BODY—Mrs. Hattie Body died February 23, 1890, aged 19 years, 2 months, and 7 days. Just ten days before she sent her little daughter Ella to the spirit world, who had lived a little less than a year to bring the joy of a child's presence to the home of these parents. Sister Body was converted about three years ago and joined the Christian Church at Carysville, Ohio, and was baptized by Rev. P. McCullough. She leaves a husband, mother, brothers, sisters, and many others to mourn. Services held in the church of her membership. Interment in the Rosedale Cemetery.

Hattie, rest from sin and sorrow,
Life was short, and death has won,
On thy slumber dawns no morrow—
Rest, thy earthly race is run.
J. B. FENNER.

SMITH—Died, at his home near Petersburg, Nebraska, January 5, 1890, Nathan Smith, in his 49th year. He was born in Sussex County, N. J., and was a son of John Smith, of Appleton, Ohio. He experienced religion at the age of 19, and was baptized by the late Rev. Wm. Overturf, and joined the Christian Church at Appleton. He served three years in the late rebellion, and was married to a sister of the writer 29 years ago. He leaves a wife, four children, father, two sisters, two brothers, and three half-brothers to mourn. Services were in the Presbyterian Church in Petersburg.

Farewell, dear husband and father,
They have taken you from our sight;
But your form will still be with us
In the darkness and the light.
SARAH A. RABB.

WILEY—Miss Martha Jane, daughter of Joseph and Jane Shannon, was born at West Alexander, Ohio, May 9, 1824, and died February 11, 1890, aged 65 years, 6 months, and 2 days. She was married June 28, 1840, to James Wiley, who survives her. As a result of this union there were born seven children, of whom but one survives. There are five living grandchildren and three great-grandchildren. Early in life Mrs. Wiley connected herself with the Christian Church, and had remained a member of it ever since with the exception of a short time during which period she joined with the M. E. Church. She has been a true and faithful Christian, doing all in her power to put into practice the principles which she professed. As a constant companion for over 30 years Mrs. Wiley has taken the HERALD. To its pages she devoted much of her time and in return gained great comfort and consolation. She died as she lived, trusting fully in her heavenly Father. W.

ANNIS — Deacon John Annis passed away from earth peacefully at his residence in Columbia, N. H., February 18th, aged 92 years, 4 months, and 7 days. He was born in Goffstown, N. H. His father died when he was only a year old; and when he was 10 or 12 years old he went to Northfield, N. H. He was converted at 16, and was baptized by Elder Elijah Shaw. He first married Jane Danforth, who died about a year after their marriage. In 1820 he married Mary W. Gilman, of Northfield, by whom he had four children. His wife and two children are still living. When about 21 he came to the east part of the township of Columbia, then a wilderness, bought a lot of land, cleared a spot, built a log-house, and in 1822 moved his family into it. When a Christian Church was organized there in 1831 he was one of the 16 members who composed its membership, and in 1842 he was chosen deacon, holding the office till his death. Bro. Annis was a successful farmer, and his home was always a welcome place of entertainment and rest for the ministers of the Gospel. But most of the ministers who have been made welcome at that Christian home have gone on before to welcome our brother at the upper home. In the absence of any Christian preacher a Methodist minister preached the funeral sermon. Bro. Annis had been nearly helpless for many months before his death. But the infirmities of earth are laid aside to give place to a body like unto that of the Savior. Farewell for awhile; may we all be reunited in the heavenly home. W. S. MORRILL.

HAWKINS—Sister Lydia A. Hawkins, a well known and highly respected citizen of the vicinity of New Waterford, Ohio, died February 10, 1890, aged 43 years and 1 month. She was a daughter of Wm. and Amanda Hawkins, and a granddaughter of Thomas Hawkins, who was one of the early settlers of Columbiana County. She was married in early life, and leaves a family of 10 children to mourn. Her death cast a gloom, both on the family and friends, who, I feel safe in saying, consisted of all who knew her. A well known friend of hers said to me, "I do not think she has an enemy in the world." First, her death cast a gloom because of the true-hearted motherly affection that seemed to be an attribute of her nature. She taught her children to love, respect, and obey her precepts by setting them an example of love and forbearance. Second, because her death was such a surprise. She had always, from her childhood, been a stout, hearty person, and the family circle up to this time had never been broken, hence they did not know from experience what it was to suffer the loss of one of its members, much more the leader. What a lesson for those of us who feign ourselves defiant to disease because we have always been blessed with health! "What I say unto you, I say unto all, Watch." She was taken down suddenly with a complication of diseases, which seemed to assume a malignant form, and the fact that she was previously a hearty woman, and that death followed in a few days after the first attack, rendered her sufferings great, notwithstanding she was one of the most patient sufferers I ever saw. She united with the Christian Church and was baptized when about 18 years of age, and has ever since lived a consistent flower of her blessed Master. Just a little while before she died she said, "I would love to get well; but if it is the Lord's will otherwise, I am ready to go." Her life was one of self-sacrificing devotion to the good and comfort of her large circle of friends, and her presence was a ray of sunshine.

Sister, thou wast mild and lovely.
Gentle as the autumn breeze;
Always cheerful, always pleasant,
Learned to suffer and to please.
J. M. CARTER.

To cure Biliousness, Sick Headache, Constipation, Malaria, Liver Complaints, take the safe and certain remedy, SMITH'S

BILE BEANS

Use the SMALL SIZE (40 little beans to the bottle). They are the most convenient; suit all ages. Price of either size, 25 cents per bottle.

KISSING at 7, 17, 70: Photo-gravure, panel size of this picture for 4 cents (coppers or stamps).

J. F. SMITH & CO.,
Makers of "Bile Beans," St. Louis, Mo.

NOW READY.

GEMS AND JEWELS

A new Sunday School Music Book, by J. H. FILLMORE, and J. H. ROSECRANS.

Full of fresh, new songs that will captivate the lovers of Sunday School singing.

Price 35 cents; $3.60 per dozen, not prepaid; $30 per 100, not prepaid. A sample copy sent for 25 cents.

Reader, call the attention of your Superintendent or Music Leader to this new book.

FILLMORE BROS., 185 Race St., Cincinnati, O.

SKIN DISEASES Tetter, Eczema, Chapped Skin, Burns, Piles, Chilblains and all skin troubles cured by GREVE'S OINTMENT. 50c. Druggists. HISCOX & CO., N. Y.

ARE YOU **CONSUMPTIVE**

Use PARKER'S GINGER TONIC without delay. A rare medicinal compound that cures when all else fails. Has cured the worst cases of Cough, Weak Lungs, Asthma, Indigestion, Inward Pains, Exhaustion. Invaluable for Rheumatism, Female Weakness, and all pains and disorders of the stomach and bowels. 50c. & $1 at Druggists.

HINDERCORNS. The only sure cure for Corns. Stops all pain. 15c. at Druggists. HISCOX & Co., N. Y.

EASTER CARDS.

We offer the following very fine line of OUR OWN IMPORTATION, which for beauty of design and quality of workmanship are not equalled by any other for the price named.

PLEASE OBSERVE. Each number is put up in packages of twenty-five cards of several designs. *We do not sell less than one package of any number.*

In order to accommodate our patrons outside of Chicago we have put up a *series of sample packages* containing one card from each package, giving as great a variety of designs as possible. These cards are all fresh and are simply marked with the number of the card. No other sample cards can be supplied.

LOT A.

No.	Size	Price 100	No.	Size	Price 100
8	3 x4	1.00	610	4½x5½	2.50
23	3½x5	2.00	656	4 x5	2.50
407	4 x5	2.00	759	3½x4½	2.50
924	3½x5	2.00	799	2½x3½	2.50
607	4 x5½	2 50	764	2½x4	2.50

Ten of the above assorted for 15 cents.

LOT B.

679	4 x6	3.50	229	3½x5	5.00
9.6	4½x6	3.50	913	4 x5½	5.00
494	4½x5	3.50	884	4 x5	5.00
3.0	3½x5	3.50	1403	5 x6	5.00
381	4½x4	4 50	997	4 x5½	5.00
70	5½x5	5.00			

Ten of the above assorted for 35 cents.

LOT C.

605	4 x5½	6.00	771	3 x5	7.50
606	5 x5	6 00	784	3½x5	7.50
3.2	4 x5	7 50	912	4½x6½	7.50
3.8	3 x5	7.50	3.4	4 x5	7.50
767	3 x4½	7 50	3.6	3 x5	7.50

Six of the above assorted for 40 cents.

LOT D.

No.	Size	Price per 100
405	4 x5	10.00
671	5 x7	10.00
796	4 x6	10.00
776	4½x6	12 50
772	3 x5	12.50

Five of the above assorted for 45 cents.

We will send twenty cards assorted from all of the above Lots for 60 cents. LOT E.

Fleming H. Revell,

12 Bible House, Astor Place. NEW YORK. | 148 & 150 Madison St. CHICAGO.

The Cod That Helps to Cure The Cold.

The disagreeable taste of the COD LIVER OIL is dissipated in.

SCOTT'S EMULSION

Of Pure Cod Liver Oil with HYPOPHOSPHITES OF LIME AND SODA.

The patient suffering from

CONSUMPTION, BRONCHITIS, COUGH, COLD, OR WASTING DISEASES, may take the remedy with as much satisfaction as he would take milk. Physicians are prescribing it everywhere. It is a perfect emulsion, and a wonderful flesh producer. *Take no other*

Intermediate Quarterly.

Is published with one lesson on each page bound and stitched. It contains fewer notes and more questions and answers. It is sold in lots of ten or more at 2 cents each per quarter, or 8 cents a year.

The Bible-Class Quarterly.

This is a quarterly pamphlet of 32 pages, adapted to the use of teachers and advanced scholars in the Sunday-school. It will be furnished in lots of ten or more at 4 cents each per quarter, or 16 cents a year.

Obituaries.

WENGER—Died, at the home of her son Harvey, in the State of Illinois, September 3, 1889, Mrs. Abbey Wenger, in the 70th year of her age. Sister Wenger was married April 15, 1841, to Levi Wenger, who departed this life about sixteen years ago. Bro. and Sister Wenger lived for many years near the village of Appleton, Ohio, being members of the Christian Church of that place. There were born unto them a large family of children, all of whom under the influence of pious parents embraced religion. Sister Wenger continued faithful in the service of the Lord and constantly enjoyed the consolations of the Christian religion while she lived. Though in feeble health for many years prior to her death, her seat was always filled in the sanctuary when health would permit. And in social service she never failed to speak as a witness for Christ. Our hearts were filled with sadness at her departure, but we sorrow not without hope. For all felt that "she had done what she could and had gone to enjoy her reward." Sister Wenger was visiting her children in the West when she was stricken by death. She was brought back to her home for burial, her funeral services being held in the Christian Chapel at Appleton; services by the writer. May the Lord bless and lead the surviving children to an association with their parents in the "sweet by and by."

ENOS PETERS.

TIBBETTS—Mrs. Susan, widow of Richard Tibbetts, died in Stewartstown, New Hampshire, January 22, 1890, aged 87 years. She was born in Loudon, N. H., came to Stewartstown when thirteen years old; married Richard Tibbetts in 1826, and together they began life in the house where she died, and together they lived happily till '73 when he was called home. They had two children, Newell, who died soon after graduation at Antioch College, and Mary, wife of W. A. C. Converse; she died in 1883, and since then Mrs. Tibbetts has had her old home kept warm and loving by her granddaughter and her husband, Mr. O. M. Forbes. A fall, which caused ten weeks of severe suffering, was the immediate cause of her death, but she was very feeble for some years before. Her spiritual history can not be so briefly written, nor can her good deeds be all known till the books are open. She professed religion under the ministry of Rev. W. S. Morrill, and both she and her husband were ever firm on the Lord's side. Her life was humility, charity, and utter unselfishness personified; not only toward the sick and the needy, but to the educational and missionary interests of her beloved Christian Church her hand and heart opened wide till each year's income was exhausted with no thought of self, but only of the Master's cause. No need to say, "We miss her." The benediction of such a life can but leave a great void when the visible presence is removed, but we know that for her "to live was Christ, to die was gain." P.

GEARHART—Mary, eldest daughter of Henry and Elizabeth Rowe, was born in Elizabeth Township, Miami County, Ohio, October 19, 1830. Her death occurred February 22, 1890. She united with the Cove Springs Christian Church at 15 years of age. February 20, 1849, she married J. N. Gearhart. Nine children were born of this union, one dying in early childhood. Eight children with their father and an only sister of the deceased stood around the death-bed of this mother in Israel, receiving her admonition, benediction, and her last farewell. Her sickness was prolonged and oftentimes painful. She was singularly patient and cheerful through it all. Speaking to her husband on the subject of death, she affectionately said: "If it was God's will I would like to stay with you awhile longer, for we have been so happy together. But all is well as God wills." As the soul was about winging its flight heavenward, a smile of rapturous joy lighted up her face, and she exclaimed to her grief-stricken family: "Oh! see that beautiful light!" Earthly eyes could not see the heavenly radiance that was streaming through the opening gates of pearl. Mrs. Gearhart was a hospitable and kind neighbor, a tender and loving mother, an affectionate and faithful wife. Of her Christian virtues too much can not be said. As an humble follower of Jesus hers was an abiding faith without a shadow of turning. Her abundant entrance into eternal life was characterized by the same calm serenity and unfaltering trust that had ever governed her life. She did her whole duty in life, and in death doubtless she heard the sweet words from her dear Savior's lips, Thou good and faithful servant, come up higher. Of none could it more truthfully be said: "She hath done what she could." Funeral services, largely attended, were held at the Christian Church on Tuesday afternoon. Rev. Geo. E. Merrill conducted the exercises, assisted by Revs. Brewster, Carney, and Hills.—*Troy (Ohio) Democrat.*

We have received a copy of "Legalized Murder." Do not wish any more.

A BAD SPELL.

A merchant's clerk wrote a check for forty dollars, and spelled the numerical adjective "f-o-u-r-t-y." His employer directed his attention to the error, with the remark, "You seem to have had a bad *spell* this morning." To which the clerk replied, "Sure enough; I've left out the "g-h." Let us hope the clerk will still further amend his orthography, meanwhile, if anybody is suffering from a "bad spell" of headache, superinduced by constipation, over-eating or other indiscretion, let that person ask his druggist for Dr. Pierce's Pleasant Purgative Pellets. They are entirely vegetable in composition, and are prompt and effective in action. They are *specific* in all derangements of the liver, stomach and bowels. They are strongly cathartic or mildly laxative according to size of dose. Unequaled as a Liver Pill. Smallest, cheapest, easiest to take. One tiny, Sugar-coated Pellet a dose.

WHAT AILS YOU?

Do you feel dull, languid, low-spirited, lifeless, and indescribably miserable, both physically and mentally; experience a sense of fullness or bloating after eating, or of "goneness," or emptiness of stomach in the morning, tongue coated, bitter or bad taste in mouth, irregular appetite, dizziness, frequent headaches, blurred eyesight, "floating specks" before the eyes, nervous prostration or exhaustion, irritability of temper, hot flushes, alternating with chilly sensations, sharp, biting, transient pains here and there, cold feet, drowsiness after meals, wakefulness, or disturbed and unrefreshing sleep, constant, indescribable feeling of dread, or of impending calamity?

If you have all, or any considerable number of these symptoms, you are suffering from that most common of American maladies—Bilious Dyspepsia, or Torpid Liver, associated with Dyspepsia, or Indigestion. The more complicated your disease has become, the greater the number and diversity of symptoms. No matter what stage it has reached, Dr. Pierce's Golden Medical Discovery will subdue it, if taken according to directions for a reasonable length of time. One or two of Dr. Pierce's Pellets taken daily with the "Discovery" will add to its efficacy in case the liver is very torpid and the bowels constipated.

"Golden Medical Discovery" is the only medicine of its class *guaranteed* to do all it is represented to accomplish, or money paid for it will be refunded. WORLD'S DISPENSARY MEDICAL ASSOCIATION, Proprietors, 663 Main Street, Buffalo, N. Y.

BELL'S
Soapona
THE GREAT WASHING POWDER,
Cleans Everything
GRAND PRIZE MEDAL PARIS. 1889
GRAND PRIZE MEDAL PARIS. 1889
A copy of MUNKACSY'S great $100,000.00 painting, "CHRIST BEFORE PILATE," for 10 Coupons BELL'S SOAPONA and 40 Wrappers BELL'S BUFFALO SOAP.

I CURE FITS!
When I say cure I do not mean merely to stop them for a time and then have them return again. I mean a radical cure. I have made the disease of FITS, EPILEPSY or FALLING SICKNESS a life-long study. I warrant my remedy to cure the worst cases. Because others have failed is no reason for not now receiving a cure. Send at once for a treatise and a Free Bottle of my infallible remedy. Give Express and Post Office. H. G. ROOT, M. C., 183 Pearl St. New York.

Piso's Remedy for Catarrh is the Best, Easiest to Use, and Cheapest.
CATARRH
Sold by druggists or sent by mail. 50c. E. T. Hazeltine, Warren, Pa.

EASTER GLORY A beautiful, new Service of Music, Recitations, and Exercises for Sunday Schools. Price, 5 cts.; 55 cts. per dozen, post-paid; $4.00 per 100 not prepaid.

HOPE'S MESSENGERS A new Concert exercise for Sunday Schools, in which characters are introduced who sing and recite the Scripture teaching concerning the resurrection and the future life. Price, 5 cts.; 55 cts. per dozen, post-paid; $4.00 per 100 not prepaid.

Send 5 cents for a good new **Easter Anthem.** **Fillmore Bros., 185 Race St., Cincinnati, O.**

$75.00 to $250.00 A MONTH can be made working for us. Persons preferred who can furnish a horse and give their whole time to the business. Spare moments may be profitably employed also. A few vacancies in towns and cities. B. F. JOHNSON & CO., 1009 Main St., Richmond, Va.

VALUABLE AIDS
—IN—
CHILDREN'S WORK

ATTRACTIVE TRUTHS,
In Lesson and Story. A Y. P. S. E textbook for junior societies. A series of outline lessons, with illustrative stories for Junior Christian Endeavor Societies, Children's Meetings, and Home Teaching. By Mrs. A. M. SCUDDER. With introduction by Rev. Francis E. Clark, President Y. P. S. C. E. 12mo, 351 pp. cloth $1.25

CHILDREN'S MEETINGS,
And How to Conduct Them. By LUCY J. RIDER and NELLIE M. CARMAN. 208 pp. cloth, illustrated.....$1.00
The outline talks, blackboard illustrations, and music will especially commend it to the thoughtful teacher of children.
The book is a cyclopedia of helpful hints on the best plans of working among children—plans suggested by the actual experience of the writers.

TALKS TO CHILDREN.
By Rev. T. T. EATON, D.D., with introduction by Rev. John A. Broadus, D. D., L.L.D. 16mo. cloth.....$1.00
"Dr. Eaton's *Talks* appear to us to possess *in an unusual degree* the qualities which interest and profit young hearers and readers. They reproduce Scripture history in the terms of modern life and give it both a vivid setting before the youthful imagination, and a firm grip on the youthful conscience. They are at the same time sustained and dignified in style, and treat serious themes with simplicity and distinctiveness."—*The Independent.*

SHORT TALKS TO YOUNG CHRISTIANS on the Evidences of Christianity. By Rev. C. O. BROWN. 168 pp. cloth, neat..50c
Paper.....30c
Books that are really useful on the evidences of Christianity, could almost be counted on one's fingers. One which is singled out from a host of others by its plain, straightforward sense is "Short Talks to Young Christians on the Evidences," by the Rev. C. O. BROWN.—*Sunday School Times.*

CLEAR AS CRYSTAL.
By Rev. R. T. CROSS Fifty-five-minute talks on lessons from crystals. 206 pp., beveled cloth.....$1.00
"The sermons belong to the five-minute series and are models of what can be done in so brief a space."—*The Independent*
"Most interesting in style and full of spirituality. We commend this volume especially to teachers who understand the value of fresh illustrations from nature."—*The Christian at Work.*

FOUNDATION STONES.
A series of lectures to the young. By Rev. ROBERT F. COYLE. 16mo, cloth.....$1.00
A series of eleven very timely chapters, showing the strong foundation of our Christian faith. Young converts will receive an added confirmation to their faith, and teachers will find valuable thoughts to use in their lessons.
"Clear, attractive and forcible in style and irresistible in its conclusions."—*Interior.*

LITTLE FOLK'S SONG SERVICE
and Responsive Exercises. By NELLIE G. BAILEY. 66 pp., cloth flexible.....50c
Stiff tag-board covers.....20c
"This book is designed to make more attractive the little folk's opening exercises. We heartily commend it to primary teachers."—*Christian Advocate, N. Y.*

Fleming H. Revell,
12 Bible House, Astor Place. NEW YORK. | 148 & 150 Madison St. CHICAGO.

THE ELKHART CARRIAGE & HARNESS MFG. CO.
For 16 Years have sold consumers at wholesale prices, saving them the dealers profit. Ship anywhere for examination before buying. Pay freight ch'g's if not satisfactory. Warranted for 2 years. 64-page Catalog Free. Address W. H. PRATT, Sec'y., Elkhart, Ind,

INVESTMENTS
In Mineral or Timber Lands in Eastern Kentucky, West Virginia and the South-western part of Old Virginia, or in lots and acre property in or near the new and coming towns of Old Virginia, will pay over 10 Per Cent. Capitalists and small investors address W. A. R. ROBERTSON, Attorney & Counsellor-at-Law Wall St., New York City, or Bristol, Tenn.
10% 10%

SALESMEN WANTED AT ONCE.—A few good men to sell our goods by sample to the wholesale and retail trade. We are the largest manufacturers in our line in the world. Liberal salary paid. Permanent position. Money advanced for wages, advertising, etc. For full terms address, Centennial Mfg. Co., Chicago, Ill., or Cincinnati, O.

COME TO THE LAND OF
BIG RED APPLES,
Pears, Prunes, Plums, and Cherries. Climate so mild that grass grows green all the year. U. S. Census reports show Oregon healthiest state in Union. Paradise for nerveus sufferers. Willamette Valley, containing four millions of fertile acres, excels the world for grain and fruit. No crop failures. No cyclones. No cold weather. No extreme heat. Rich lands cheap.

Ten Acres in Fruit worth a Section in Wheat.
Salem, capital of Oregon and heart of this far-famed valley. Immense water power. Churches and schools abound. Splendid society. Here the rapid inflow of men and money is causing constant and rapid rise in real estate values. Prices soon double. Money carefully invested for non-residents. Correspondence invited. Price list and beautifully illustrated pamphlet sent free.
OREGON LAND COMPANY,
Salem, Orego

Agent's Department

MILLS HARROD, - - Agent.

Sunday-school cards of all prices and sizes to fill all orders promptly. Send in your orders.

Evangelist's Songs of Praise.

We have on hand Rev. C. V. Strickland's new song book, "Evangelist's Songs of Praise," which we hope will receive a good patronage from our people, as Bro. Strickland is one of our active ministers. These books can be ordered from Rev. C. V. Strickland, Argos, Indiana; or from Mills Harrod, Dayton, Ohio. Price, 35c. single copy; or 30c. by the dozen.

Better and Better---Cheap Bible.

This Bible proper is the parallel edition in both Old and New Testaments. Binding is American Morocco, calf finish, padded sides, round corners on both book and covers; edges, carmine under gold; design, NEW and UNIQUE. Price, $9.50.

It contains 34 wood-cuts, 18 colored plates (10 of which are parables in colors), 1 colored map, 2 steel plates. Thirteen descriptive and tabular features, namely, introduction to history of the Bible, 8 pages; parables of our Lord and Savior Jesus Christ, 16 pages; biographical sketches of the translators and reformers, etc., 24 pages; valuable chronological tables, 16 pages; Smith's Bible Dictionary, 104 pages; Christ and his kingdom in shadows, 32 pages; Bible antiquities, 24 pages; cities of the Bible, 32 pages; views of the Holy Land, 16 pages; Moses, Ruth, David, and Solomon, 16 pages; history of the books of the Bible, 48 pages; Brown's Concordance, Psalms in meter.

We offer this large and handsomely bound Bible and the HERALD OF GOSPEL LIBERTY one year for only $6.50. Send in your orders.

We have on sale Sunday-school Secretary Books and Class Books. Send in your orders.

Special Services, or Minister's Handbook.

Prof. Summerbell's Special Services for Christian Ministers, prepared especially for our brethren, should be in the hands of every minister in the denomination. A fresh invoice of the second edition is just issued from the bindery, and is in appearance more attractive than any yet handled. It is bound in black Russia leather, which will wear a life-time, and besides the 132 pages of letter-press—marriages, funerals, ordinations, etc.—has 24 blank pages for the minister to insert any services of his own in manuscript. Price, $1, postpaid.

The Complete Secretary for a Sunday-school record book is just the thing. Price, 75 cents.

Blanks.

The committee appointed by the American Christian Convention have sent the blanks that have been submitted to different conferences and adopted to me to print and keep on sale at the Christian Publishing House, Dayton, Ohio. The clerks of the different conferences will soon receive a sample of each, and can get a supply at any time by sending to Mills Harrod, Dayton, Ohio. Blank church reports, $2 per 100; blank minister's reports, $1; blank letter of ordination for ministers, $1; blank Sunday-school reports, $1.

Bibles.

We have just received a lot of Bibles that we intend to sell so cheap that any one can have a good family Bible, large size, varying in price from $2.50 to $5. The Bibles all have both translations in the New Testament. Those for $4 and $5 have both translations in the Old and New. We are still sending out the premium Bible for $6.50 and the HERALD OF GOSPEL LIBERTY one year. We have also a large supply of Bagster's Teacher's Bibles; price from $3 to $9. Very cheap.

List of Books for Sale.

We have now on hand the following list of books:

Smith's Bible Dictionary, and Cruden's Complete Concordance, and 4,000 questions and answers in the Old and New Testament, in one volume, postpaid, $1.65.

Living Questions, postpaid, 1.25.

Nice Teacher's Bibles, with all the helps, size 5½x7¼, varying in price from 3.00 to 5.00.

Twelve Sermons on Conversion, by Spurgeon, 50c.

Reason and Revelation (McWhinney), 1.00.

Heavenly Recognition (McWhinney), 50c

Large print Testaments, 75c.

Large print Testaments, with Psalms, 1.00

Story of the Bible, 1.25.

Story of Jesus, 1.00.

Bible History (1434 pages) 7 vols., 6.00.

New Notes for Bible Reading, 1.00.

The Temple and its Services at the time of Jesus, 1.25.

Christian Secret of a Happy Life, 75c.

Natural Law in the Spirit World, 1.00.

Diacritical Edition of the Bible (revised version), 4.00.

Lectures to the Young, by Rev. R. F. Coyle, 1.00.

Talks to Children, by T. T. Eaton, 1.00.

History of the Christians, by Rev. N. Summerbell, D. D., cloth, 3.00; leather, 3.50.

How to Preach to the Masses, by Leach, 1.00.

Endless Being, by J. L. Barlow, 75c.

Clear as Crystal, by R. T. Cross, 1.00.

Many Infallible Proofs, by Arthur T. Pierson, 1.00.

Missionary Report (two volumes) of Congress in London in 1888, per vol., $1.

Children's Meetings, $1.

The Sabbath and its Defense, $1.

Quadrennial Book, in board, 50c.; cloth, 1.00.

Bradley's Sabbath-school Speaker, in 2 vols., 25c. each.

Family Bibles from 2.50 to 5.00. The cheaper have both translations in the New Testament. Those for 4.00 and 5.00 have both translations in both.

The Helping Hand, or Prudential Regulations for the use of local churches, etc. (J. P. Daugherty), 20c.; 100 copies, 15.00; seven copies to any minister who will distribute them for 1.00.

Natural Law in the Spiritual World, by Henry Drummond, $1.00.

Bible Manual for Christian Workers, by Patterson, 25c.

Spurgeon on the Resurrection, 50c.

Smith's Bible Dictionary, nearly 800 page, $1.50.

Foreign Missions of Protestant Denominations, 50c.

Life of St. Paul, 60c.

Fifty Years and Beyond, or Gathered for the Aged, $1.

All of the above for sale at the Christian Publishing House, Dayton, Ohio. Send orders to the agent, Mills Harrod.

Copies of the picture, "Christ Before Pilate," will not be sent on renewals received after January 1, 1890.

Sunday-school Libraries.

We have an arrangement by which we can furnish Sunday-school libraries, containing from 25 to 50 volumes, at from $4 to $20. We will soon send out circulars or catalogues containing a list of books and the authors, and a full description of each library.

We can send a catalogue of our Sunday-school cards to any person desiring it.

Envelopes--Principles of the Christian Church.

1. *The Holy Bible* our rule of faith and practice.
2. *The Lord Jesus Christ* the Head of the Church.
3. *Christian* the only name for his followers.
4. *Christian character* the test of fellowship.
5. *Private judgment* the right and duty of all.
6. *The union of* all the followers of Christ.

We will send them by mail for 40c. per 100. They are good preachers by the way-side.

WHY COUGH,

WHEN a few doses of Ayer's Cherry Pectoral will relieve you? Try it. Keep it in the house. You are liable to have a cough at any time, and no other remedy is so effective as this world-renowned preparation. No household, with young children, should be without it. Scores of lives are saved every year by its timely use.

Amanda B. Jenner, Northampton, Mass., writes: "Common gratitude impels me to acknowledge the great benefits I have derived for my children from the use of Ayer's most excellent Cherry Pectoral. I had lost two dear children from croup and consumption, and had the greatest fear of losing my only remaining daughter and son, as they were delicate. Happily, I find that by giving them Ayer's Cherry Pectoral, on the first symptoms of throat or lung trouble, they are relieved from danger, and are becoming robust, healthy children."

"In the winter of 1885 I took a bad cold which, in spite of every known remedy, grew worse, so that the family physician considered me incurable, supposing me to be in consumption. As a last resort I tried Ayer's Cherry Pectoral, and, in a short time, the cure was complete. Since then I have never been without this medicine. I am fifty years of age, weigh over 180 pounds, and attribute my good health to the use of Ayer's Cherry Pectoral."—G. W. Youker, Salem, N. J.

"Last winter I contracted a severe cold, which by repeated exposure, became quite obstinate. I was much troubled with hoarseness and bronchial irritation. After trying various medicines, without relief, I at last purchased a bottle of Ayer's Cherry Pectoral. On taking this medicine, my cough ceased almost immediately, and I have been well ever since."—Rev. Thos. B. Russell, Secretary Holston Conference and P. E. of the Greenville District, M. E. C., Jonesboro, Tenn.

Ayer's Cherry Pectoral,

PREPARED BY

Dr. J. C. Ayer & Co., Lowell, Mass.

Sold by all Druggists. Price $1; six bottles, $5.

For a DISORDERED LIVER Try BEECHAM'S PILLS. 25cts. a Box. OF ALL DRUGGISTS.

LADIES

Who Value a Refined Complexion

MUST USE

POZZONI'S

MEDICATED

COMPLEXION POWDER.

It imparts a brilliant transparency to the skin. Removes all pimples, freckles and discolorations, and makes the skin delicately soft and beautiful. It contains no lime, white lead or arsenic. In three shades; pink or flesh, white and brunette.

FOR SALE BY

All Druggists and Fancy Goods Dealers Everywhere.

Or mailed on receipt of 25 2c-stamps. Address J. A. POZZONI, St. Louis, Mo.

SETH ARNOLD'S COUGH KILLER CURES COUGHS AND COLDS PREVENTS CONSUMPTION

—HAVE FOUND— DR. SETH ARNOLD'S **COUGH KILLER** the Best Medicine for a cough I ever tried, and have also recommended it to others who were much pleased with the effect. Indeed, it cured my little boy's cough when the prescription of an excellent physician had no effect.—MRS. S. B. HOLMES, Moorehead, Minn., Jan. 14, 1886. Price 25c, 50c and $1.

SEEDS 6 pk'ts of my choicest Flower Seeds 10c. Beautiful catalogue free. F. B. Mills, Thorn Hill, N. Y.

BELLS.

MENEELY & COMPANY, WEST TROY, N. Y., BELLS, For Churches, Schools, etc.; also Chimes and Peals. For more than half a century noted for superiority over all others.

BUCKEYE BELL FOUNDRY. Bells of Pure Copper and Tin for Churches, Schools, Fire Alarms, Farms, etc. FULLY WARRANTED. Catalogue sent Free. VANDUZEN & TIFT, Cincinnati, O.

McSHANE BELL FOUNDRY. BALTIMORE, MD. Best quality Copper & Tin BELLS For Churches, Schools, &c. ALSO CHIMES & PEALS. Price & terms free. Name this paper.

BELLS

Steel Alloy Church and School Bells. Send for Catalogue. C. S. BELL & CO., Hillsboro, O.

An Unequaled Triumph. An agency business where talking is unnecessary. Here are portraits of Miss Anna Page of Austin, Texas, and Mr. Jno. Bonn of Toledo, Ohio. The lady writes: "I do business at almost every house I visit. Every one wants your grand photograph album, and were I deaf and dumb I could secure orders rapidly." The man writes: "Your magnificent album is the greatest of all bargains; the people generally are wonder-struck and order at sight. The orders taken last week pay me a profit of over $100." This is the chance you have been looking for. You can make from $5 to $25 and upwards every day of your life. Talk not necessary. You can make big money even though you don't say a word. Our new style album is the grandest success ever known, and the greatest bargain in the world. Double size—the largest made. Bound in richest, most elegant and artistic manner, in finest silk velvet plush. Bindings splendidly ornamented. Insides charmingly decorated with most beautiful flowers. It is a regular $10 album, but it is sold to the people for only $2. How can we do it? It is the greatest hit of the times, we are manufacturing 500,000, and are satisfied with a profit of a few cents on each. Agents wanted! Any one can become a successful agent. Extra liberal terms to agents. We publish a great variety of Bibles and testaments; also subscription books and periodicals. Agents wanted for all. Our agents are always successful. We do the largest business with agents in America, and can give larger value for the money and better terms than any other firm. Particulars and terms for all of above mailed free. Write at once and see for yourself. Address H. HALLETT & Co., Box 999, PORTLAND, MAINE.

CANCER and Tumors CURED: no knife; book free. Drs. GRATIGNY & BUSH, No. 163 Elm St., Cincinnati, O.

ALL ABOUT NEW STATE OF **WASHINGTON** Send stamp for Catechism, ESHELMAN, LLEWELLYN & CO., Seattle.

P. C. & St. LOUIS RAILWAY.

From Dayton Union Station.

PENNSYLVANIA LINES.

(Pittsburgh, Cincinnati & St. Louis R'y.)

IS THE

DIRECT LINE!

—TO—

Columbus, Wheeling, Pittsburgh, Baltimore, Washington, New York, Philadelphia,

AND ALL POINTS EAST.

THE STRAIGHT LINE TO

Indianapolis, Chicago, and St. Louis,

Making immediate connection through Union Depots for all points in

Missouri, Arkansas, Texas, Kansas, Colorado, New Mexico, Wisconsin, Minnesota, Iowa, Nebraska, and California.

Trains run by Central Standard Time.

Trains Depart for the East.	Columbus Express	7.15 a. m.
	New York Express	*8.45 a. m.
	Columbus Express	*2.40 p. m.
	Pennsylvania Special	*6.00 p. m.
	Limited Express	*9.15 p. m.

Trains arrive from the East, *7 25 a. m., *10.10 a. m., 11 20 a. m., *5.10 p. m., *9.00 p. m.

Trains depart for Chicago, *7.25 a. m., *9.00 p. m.; arrive from Chicago, 7.15 a. m., 6.00 p. m., and Sunday at 8 45 a. m.

Trains depart for Indianapolis and St. Louis, *7 25 a. m., 11.20 a. m., 5.10 p. m.; arrive from Indianapolis and St. Louis, *8.45 a. m., 6.00 p. m., *9.15 p. m.

All trains stop at Third Street Station, P., C. & St. L. R'y.

*Daily. Other trains daily except Sunday. Pullman Palace Cars on Express Trains. For complete and reliable information, call upon or address C. C. HAINES, Traveling Pass. Agent, Third Street Station, Dayton, Ohio.

E. A. FORD, Gen. Pass. Agt., Pittsburg, Pa.
J. F. MILLER, Gen. Sup't, Columbus, Ohio.
JOSEPH WOOD, Gen. Manager, Pittsburg, Pa.

FULL WEIGHT PURE
DR. PRICE'S CREAM BAKING POWDER
MOST PERFECT MADE

Its superior excellence proven in millions of homes for more than a quarter of a century. It is used by the United States Government. Endorsed by the heads of the Great Universities as the Strongest, Purest, and most Healthful. Dr. Price's Cream Baking Powder does not contain Ammonia, Lime, or Alum. Sold only in Cans.

PRICE BAKING POWDER CO.,
NEW YORK. CHICAGO. ST. LOUIS.

Church Notices.

We hereby announce a special session of the Ray's Hill (Pa.) Christian Conference to convene with the Bethel Church, near Robinsonville, on April 3, 1890, at one P. M. We desire a full representation of delegates from all the churches of the conference for special business.

WM. C. GARLAND, Pres.

The next session of the Northwestern Ohio Christian Quarterly Conference will be held with the Christian Church at Lafayette (Herring Postoffice), Allen County, Ohio, nine miles east of Lima, on the P., F. & C. R. R., March 25 1890, at 10 A. M. Those who attended the last session of the quarterly will select their own subjects, unless notified by card, as we have not their names. Those who were not present will take the subjects assigned them before. Let us endeavor to make this one of the best conferences we have ever held.

G. B. GARNER, Ch'm Com.

The next session of the Ministerial and Sabbath-school Institute of the Southern Ohio Christian Conference will be held in the Christian Church at Feesburg, Ohio, commencing on Tuesday evening March 25, 1890, at 7:30 P. M. A carefully-prepared program of real merit has been arranged, and the institute promises to be unusually successful. Ministers and those interested not receiving programs will please notify me at once and I will gladly supply them. Visiting brethren cordially welcomed.

J. F. BURNETT, Sec'y.

Point Isabel, Ohio.

The second quarterly or Ministerial Institute of the Des Moines (Iowa) Christian Conference will be held with the North River Church, five miles northeast of Spring Hill, or five miles northwest of Summerset, Warren County, Iowa, commencing Friday evening, March 28, 1890, and holding over the following Sunday This will be during a protracted meeting with the North River Church, and we earnestly solicit all the brethren to attend, and to make selection of a subject that will be suitable for such occasion. There will be a business session held on Saturday afternoon.

A. R. CREGER, Sec'y.

The Western Indiana Ministerial Institute will be held with the Pleasant View Church, beginning on Tuesday after the second Sunday in April, 1890.

PROGRAM.

1. Opening address by the president, H. Passage; 2. "Origin of evil," by P. L. Ryker; 3. "Define the principles of the doctrine of Christ" (Heb. 6: 1), by E. D. Simons; 4. St. John 14: 2: (1) Locate the Father's house; (2) What is it? (3) What are the mansions? by J. T. Phillips; 5. Eph. 3: 9: What was the "mystery" to which Paul referred? by Dolly Powell; 6. Why did Christ instruct his disciples to pray, "Lead us not into temptation?" by J. S. Maxwell; 7. Ezekiel 18: 4: (1) Define what dies; (2) Nature of the death, by A. J. Akers; 8. Rev. 11: 3 by R. H. Gott; 9. Rom. 8: 2: What did Paul mean by the terms: (1) Law of sin; (2) Law of death? by F. M. Click; 10. Heb. 10: 1: What were those good things to come foreshadowed by the law? by J. P. Baker; 11. "Is there a difference between the terms conversion and regeneration? If so, in what does it consist?" by F. P. Trotter; 12. "What is the best method for the selection and election of a pastor?" by J. H. Earl. Those not on program choose their own subjects, and come prepared to participate in all the exercises.

J. S. MAXWELL,
H. PASSAGE,
F. M. CLICK,
Committee.

Program of the third quarterly session of Ministerial Institute of the Eastern Indiana Christian Conference, to convene at Clear Creek Church, Randolph County, Ind., Thursday evening before the fifth Sunday in March, 1890: "Ministerial Institute: how may its usefulness be enhanced?" by S. Long; "Best methods of evangelistic work," by J. T. Newhouse; "Christian perfection as taught in the Bible," by Rebecca Kershner; "To what extent, if at all, is the telling of anecdotes permissible from the pulpit?" by J. P. Dyker; "The ordinances of the Church: their use and abuse," by Isaac Johnson; "Define the Christian character," by W. L. Lundy; "The Christian Church as an aggressive force in the world," by T. Addington; "Has the rule of brief sermonizing, as generally adopted, been productive of good as compared with more exhaustive methods?" by W. H. Tate; "The future of the Christian Church," by A. Long; "Pastors' duty in the Sabbath-school," by Rev. Arrick; "Evolution," by J. Byrkit; "Pulpit manners," by O. S. Greene; "Church's duty to pastor," by J. E. Cortner; "Necessity of an educated ministry," by F. F. Canada; "Conversion," by G. W. Johnson; "Tyranny of habit," by Alfred Addington; "Christian benevolence," by D. S. Davenport; "The Church of the living God," by J. Wetzel; "Spiritual growth," by Wm. Terrill.

S. W. BENNETT,
S. M STONE,
E. FIFER,
Committee.

The next Ministerial Institute of the Indiana Miami Reserve Christian Conference will be held with the Prairieville Church, Tipton County, Ind., commencing on Wednesday evening before the fifth Sunday in March, at 7 o'clock P. M.

PROGRAM.

1. Opening address, by Joseph Kinder; 2. "What is repentance?" by Joseph Comer; 3. "What does it take to constitute a Christian character?" by L. W. Hercules; 4. "Water baptism, what is it for?" by John Layman; 5 "The final perseverance of the saints," by John Layman; 6. "The commission (Mark 16: 16, 17)—who are the persons spoken of in the sixteenth verse and the 'them' in the seventeenth verse." by George Bozell; 7. "What is saving faith?" by J. W. Dipboye; 8. "The Decalogue—its place in or relation to the Gospel," by T. L. Stafford; 9. "Justification," by R. Hoford; 10. "Resurrection, and with what body do they come?" by F. M. Patrick; 11. "Prayer, what is it?" by James Comer; 12. "The middle wall of partition, what was it, and when broken down?" by Joseph Kinder; 13. "The parable of the sower" (Matt. 13), by C. W. Snodgrass; 14. "Who are the two witnesses spoken of in the eleventh chapter of Revelation?" by William Herold; 15 "The origin of the devil," by F. Vanness; 16 "The sonship" by Jonathan Dipboye, Sr.; 17. "Heaven and where located?" by Jonathan Dipboye, Jr.; 18. "Conversion," by S. A. Brown. Let those who have no subject assigned them come prepared with a subject of their own choice. Now, brethren, come to the institute prepared to do good work, and let us prepare ourselves for the great work that is before us. There will be a called session or quarterly conference of the Indiana Miami Reserve Christian Conference at the above place, on Saturday before the fifth Sunday in March, for the purpose of attending to some matters of interest to the conference. Brethren, come to stay over Sunday.

JAMES COMER,
F. M. PATRICK.
T. L. STAFFORD,
Committee.

Solomon *did not* as many believe, discover the formula of Dr. Bull's Cough Syrup.

Salvation Oil has many competitors in the market but no rivals. Price only 25 cents.

That tired, debilitated feeling, so peculiar to Spring, indicates depraved blood. Now is the time to prove the beneficial effects of Ayer's Sarsaparilla. It cleanses the system, restores physical energy, and infuses new life and vigor into every fibre of the body.

For Coughs, Sore Throat, Asthma, Catarrh, and diseases of the Bronchial Tubes, no better remedy can be found than "BROWN'S BRONCHIAL TROCHES." Sold everywhere. 25 cents.

BURLINGTON ROUTE TO THE WEST, NORTHWEST AND SOUTHWEST.

No other railroad has through car lines of its own from Chicago, Peoria and St. Louis to St. Paul and Minneapolis, to Council Bluffs and Omaha, to Denver and Cheyenne and to Kansas City and St. Joseph. Tickets via the Burlington Route can be obtained of any ticket agent of its own or connecting lines.

BEECHAM'S PILLS cure sick-headache.

Baldness ought not to come till the age of 55 or later. If the hair begins to fall earlier, use Hall's Hair Renewer and prevent baldness and grayness.

"Mrs. Winslow's Soothing Syrup for Children Teething" softens the gums, reduces inflammation, allays pain, cures wind colic, 25c. a bottle.

Capitalists and Small Investors read "War" Robertson's advertisement in this paper.

The correct way to buy any manufactured article is direct from the manufacturer when possible, and save the middleman's profit. The Elkhart Carriage and Harness Mfg. Co., of Elkhart, Ind., have dealt with consumers direct for the past sixteen years at wholesale prices. They have no agents. Any one can buy of them, and as their work is fully warranted, and all goods are shipped subject to approval (they paying all charges if not satisfactory), the buyer runs no risk. Their 64-page illustrated catalogue will be mailed free to any address. Send for it.

ST. LOUIS, MO., April 23, 1889.

BAILEY REFLECTOR CO.:

Dear Sirs: We have now used your Reflector about three months. It is very satisfactory. Our audience room, 50x60 and the ceiling about 32 feet at the highest point, is lighted admirably by your 60-inch Reflector.

Very Respectfully,
J. H. HOLMES,
Chairman Building Committee Third Congregational Church.

ST. LOUIS, MO., April 8, 1889

BAILEY REFLECTOR CO.:

Dear Sirs: The Bailey Reflector which you placed in our church gives entire satisfaction. It is ornamental and it gives a brilliant light. It is really a marvel of cheapness, neatness and brightness

Very Truly Yours,
G. H. GRANNIS,
Pastor Third Congregational Church.

Consumption Surely Cured.

TO THE EDITOR:—

Please inform your readers that I have a positive remedy for above named disease. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy FREE to any of your readers who have consumption, if they will send me their Express and P. O. address. Respectfully,
T. A. SLOCUM, M. C., 181 Pearl St., New York.

THE FITCH TYPE-WRITER.

The easiest machine to learn. The only first class, low priced Type Writer. Prints in plain view. No ink ribbon. Perfect Alignment.

CLARKE, HUMPHREY & CO., 223 LaSalle St., Chicago.

A VEGETABLE WONDER!

HENDERSON'S NEW
BUSH LIMA BEAN.

Just fancy a Lima Bean growing only 18 inches high! Yet this is exactly what we offer in HENDERSON'S NEW BUSH LIMA. Every one knows that the old Lima can only be grown on poles, so that those who plant the BUSH LIMA will not only enjoy the same delicious flavored beans, but by dispensing with poles save an unsightly expense. Our NEW BUSH LIMA is not only as productive (single plants have borne as high as 294 pods) but it is also TWO WEEKS EARLIER than any of the Pole Lima Beans. Planted at corn-planting time, it is ready for the table (around New York) in July, and bears in the greatest abundance until frost.

Price (by mail) 25 cents per packet, 5 packets for $1.00, 12 packets for $2.00 (12 packets sufficient for an ordinary sized family for the season). Directions for growing on each packet.

With every order for a single packet or more, will be sent, gratis, our superb catalogue of *"Everything for the Garden"* (the price of which is 25 cents), on condition that you will say in what paper you saw this advertisement. Club orders for FIVE or TWELVE packets can have the Catalogue sent, when desired, to the separate address of each member comprising the club, provided always that the paper is named.

PETER HENDERSON & CO.
35 & 37 Cortlandt St., New York.

RIDGE'S FOOD
The MOST RELIABLE FOOD For Infants & Invalids. Used everywhere. Not a medicine, but a steam-cooked food, suited to the weakest stomach. Pamphlet free. Woolrich & Co., (on every label), Palmer, Mass.

The Date on this LABEL shows when your time expires.

Washington Territory.

9 per cent to Eastern Investors

Approved first mortgages. Also bargains in Real Estate in the future State Capital. Rapid growth.

CHEAP, RICH LANDS.

Large business openings. Write for full information.

WALTERS & CO., Ellensburgh, W. T.

Best References East and West.

MUSICAL.

Gospel Hymnal.

	Retail.	Wholesale. Per dozen.
No. 1, cloth binding	$ 75	$ 6 00
No. 2, half leather	1 00	9 00
No. 3, full "	1 25	12 00
No. 4, full leather, full gilt	1 50	15 00
No. 4, flexbl. morocco, full gilt,	2 50	

Lettering, 15 cents per line.

MILLS HARROD, Dayton, Ohio.

THE KING OF S. S. SINGING BOOKS.

GATHERED JEWELS, No. 2,

THE NEW SINGING BOOK FOR 1890 is receiving the praise of all.

Both hymns and tunes contain variety, character, and merit of the highest order. Hymns and subjects especially adapted to the International Sunday-school Lessons.

Buy it, try it, and tell others about it. 192 pages. $30 per 100, in boards. *Sample copy, in boards,* sent postpaid on receipt of 25 cents.

READ WHAT OTHERS SAY.

"Gathered Jewels, No. 2," edited by W. A. Ogden, who is well known in connection with works of this kind and whose good taste is invaluable, can be heartily recommended for the work for which it is designed.—[Toledo Blade.

"Gathered Jewels, No. 2," taken as a whole, is an unusual choice collection, and can not fail to find a place in the Sunday-schools.—[The Daily Sentinel, Rome, N. Y.

Prof. J. H. Tenny, the popular composer at Georgetown, Mass., says: "I like No. 2 very much, both words and music. I think it is the best book for Sunday-schools yon have issued, and it is far in advance of your previous books."

R. A. Glenn, Professor of Music and Author, Murphysboro, Ill.: "Your Gathered Jewels No. 2' is the best Sunday-school singing-book, so far, that has been issued. I am heartily delighted with it."

Address all orders to

MILLS HARROD, Publisher, Dayton, Ohio.

THE
EVANGELIST'S SONGS of PRAISE

By Rev. C. V. Strickland,

Assisted by a Corps of Distinguished Contributors.

This book was published by the Christian Publishing House, and though just issued, is already very favorably received. Although its special fitness is for revival work, the book will be found suitable for general use in the Church, Sabbath-school, and Home.

Those who give these songs a trial will find that they inspire the hearts of God's people with new enthusiasm. With this assurance the book is submitted to the Brotherhood.

PRICES—By mail, single copies, 35 cts; by express, not prepaid, $3.60 per dozen, or $25.00 per hundred.

Send orders to the publisher,
MILLS HARROD, DAYTON, OHIO,
or to the author,
C. V. STRICKLAND, ARGOS, INDIANA.

"Garland Their Graves,"

—BY—

C. V. STRICKLAND,

Of LaFayette Gordon Post, No. 132, G. A. R., Argos, Indiana.

A Book of Memorial Songs for Decoration Day

Containing 18 pages of new words and music all nicely arranged and well bound in card board.

Price, per single copy, . . 15 cts.
" Dozen, . . . $1.50.

Send to

C. V. STRICKLAND, Argos, Ind. | MILLS HARROD, Dayton, Ohio.

HEATH, MORRIS & CO., NEW ALBANY, IND.
SEND FOR ILLUSTRATED PRICE LIST
FRUIT PACKAGES & BASKETS
WITH SUPERIOR FACTORY FACILITIES
FINE POPLAR TIMBER
AND PRICES ALWAYS RIGHT
WE SOLICIT FRUIT GROWERS TRADE

WILBOR'S COMPOUND OF
PURE COD LIVER OIL AND LIME.

For the Cure of Consumption, Coughs, Colds, Asthma, Bronchitis, Debility, Wasting Diseases and Scrofulous Humors.

Almost as palatable as cream. It can be taken with pleasure by delicate persons and children, who after using it, are very fond of it. It assimilates with the food, increases the flesh and appetite, builds up the nervous system, restores energy to mind and body, creates new, rich and pure blood, in fact, rejuvenates the whole system.

FLESH, BLOOD.
NERVE, BRAIN.

This preparation is far superior to all other preparations of Cod-Liver Oil: It has many imitators, but no equals. The results following its use are its best recommendations. Be sure, as you value your health, and get the genuine. Manufactured only by DR. ALEXR. B. WILBOR, Chemist, Boston, Mass. Sold by all Druggists.